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"LIBERTY, HOLINESS, LOVE."

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For the Register.

SYSTEMATIC DIVINITY.

This subject has already been under our consideration. It is now again brought forward in consequence of an article in the 'Bibliotheca Sacra,' No. IV. Vol. I., entitled 'Thoughts on the state of Theological Science and Education in our country.' In this article—which is written with much ability and in a good spirit—the author, while he accords much praise to American Theology, specifies, in a number of particulars, its deficiencies and imperfections. One of these is *the want of due system*. American Divinity is not, he says, *sufficiently systematic*. Toward the conclusion, he expresses his belief, that the divinity of our country is destined eventually to take a *high* stand; that, being formed on the principle of *eclecticism*, it will comprise *the excellences* of the theology of other countries with the exclusion of their *defects*. We do not propose to review this excellent article nor to controvert any of its positions. We confine our attention to one point; *that of system*. The existing system is acknowledged to be imperfect. Our theology is not duly *systematic*. What, then, is the condition of a ripe theological system? In what state is it that theology becomes duly *systematic*?

There are two senses—or perhaps two forms of the same sense—in which theological views are systematic. The first of these senses regards *the harmony*; and the second regards *the completeness*; of these views. When a man's religious views all harmonise with each other, and are thus disembarrassed of discrepances and collisions, there is, so far forth, *a system* in them. Disagreement and contradiction evince *the want of system*. *Discrepant* views cannot constitute a system. A due system contains *nothing but truth*. And any one truth is in harmony with every, and all, other truth. But, there must *be such a number* of these known truths, as will be sufficient to explain all the important phenomena before a system can be complete. A few truths, however, important they may be, do not constitute *a proper system*. There will be facts or phenomena which these truths do not explain. Such, for instance, was the condition of astronomical science during all the ancient and middle ages of the world. There were phenomena which could not be satisfactorily explained. And, such is now the state of geological science. We cannot explain all the phenomena. Consequently we have no proper *system* in the science of geology. We have obtained some manifest truths; but, as yet, have no system. Nor, can we have, until we have ascertained more facts; more geological truths.

Our theology will become *systematic* when we have satisfactorily attained a sufficient number of religious doctrines. This, however, is not *the sole*, nor perhaps, *the principal* condition. We must *repudiate* all doubtful propositions. A false tenet does a great amount of mischief. In the solution of phenomena it is *a lie*. In its relation to truth, it creates *discrepancy*. Therefore, in the work of rendering our theological views systematic, we ought to begin with the process of *expurgation*; admit nothing as an article of religious belief and as belonging to the science except what is *indubitable and certain*. On doubtful matters, we may entertain *opinion*, but not proper *faith*. This process will greatly reduce the number of *credenda*. Yet, what remain, will be good and true. And, in such things, exist all the value and the worth.

But, how should this process of expurgation be conducted? By eliminating all the discrepances and the contradictions. A manifest disagreement indicates error. It is errors that disagree. Truths are harmonious. If, in our theology, there be discrepances, there must, of course, be error. We must get rid of discrepancy. While it is retained, we are in the regions of falsehood and darkness. We may call the thing a *mystery*, but that imparts no light. It reconciles nothing. It assumes that apparent contradictions may be realities; that our reason is at fault; that it sometimes dictates wrong. This is a very arbitrary and dangerous assumption. As muchs so, as it would be, to assume that our eyes sometimes deceive us *under the most favorable circumstances*, and give us the sensation of *black* for *crimson*; or of *yellow* for *blue*.

We wish that our Orthodox brethren would commence this process; would divest their reputed Orthodoxy of all its discordances; would demand nothing for Gospel, which is not in harmony with acknowledged truths. And the article in the B. S. encourages us to hope that a tendency to this result has actually commenced. The acknowledgment of the fact that Orthodoxy is not duly systematic—is not harmonious and consistent—indicates this tendency. The author distinctly says, that many things have been uttered *against* the truth—against Orthodoxy—which were *true*; and that many things have been uttered *in behalf* of the truth—Orthodoxy—which have been *false*. There is some meaning in all this. It indicates favorably for the cause of candor and free inquiry. There is now too much light on the face of human society to permit all the gross mistakes of past times to remain in safe concealment. The deformity of error must, in due time, become manifest. There is an innate beauty in truth. Falsehood cannot forever act the part of a successful usurper. Her end must come.

We have a book in our library entitled, '*Universalism destroys itself*.' The drift of it is to illustrate the discrepances in the Universalist system. We offer no comment on the subject of this book. But, at any rate, Universalism is not the only scheme of doctrine which contains inconsistences. There are, unless we greatly misjudge, a multitude of them in the popular Orthodoxy. And, it can never become duly and truly *systematic*, until these discrepances are removed. We might as consistently speak of a nation's being at peace, while the sure and prolific seeds of faction were rifely germinating under their feet. We will take liberty to mention some points in that scheme of doctrine reputed Orthodox, which must undergo amendment before it can become duly *systematic*; before it can appear in self-agreement and harmony.

1. *The Unity and the Trinity of God.* All Christians acknowledge the truth of the doctrine that 'there is but one only living and true God.' This doctrine may be set down for *certain*. Let us, then, introduce no other doctrine that will conflict with it. But, so soon as we proceed to say, that this one only God has a Son, distinct from Himself and equal to Himself; as eternal and independent as Himself; we bring in a discordant doctrine. The discrepancy is *palpable*. If our reason can be relied on as dictating truth in any case whatever, it must be in making *numerical distinctions*; in perceiving the difference between *one*, *two*, *three* and *four*; in deciding that if God be *one*, then He is not *two* nor *three* nor *four*; if, He be two or three, then He is not one. That God should be *one* and yet *more than one* is manifestly impossible. A scheme of divinity comprising this Trinitarian dogma cannot be made *systematic*. Trinitarianism—the doctrine of three Gods who are but one God—is self-inconsistent. And the amalgamation of it with Divine unity is a contradiction. It can never be reconciled. Either the Trinity or the Unity must be exploded. If you modify either the one or the other, so as to make them coalesce, you must lose them both.

2. *The incompetence of human nature for holiness.* This is irreconcilable with *the duty* of men to be holy, and with the propriety of employing any commands, exhortations or motives to amendment and repentance. It can never be the duty of man to do what he is destitute of the power to perform. Orthodox instructors use means and persuasives with sinners to renounce their iniquities; to work out their salvation; to make their calling and election sure. At the same time, they declare to them that it is impossible for them to regenerate themselves, or *to do anything* that will render their condition any better; that prayers and tears and sorrow and all outward acts are unholy and unavailing, unless they proceed from a holy heart; that the first act must be regeneration of heart; and, that this act can be performed by none but God. Why, then, call upon the *sinner* to regenerate himself? Why counsel him to study the holy Scriptures or to meditate on his own condition or to frequent his closet and the house of God if *the doing of these* things cannot help him? Why urge him to that which will leave him as deep in the miry clay and bonds of iniquity as he now is? And why make a distinction between natural and moral ability, which is either impalpable or false? If he really has the ability to return to God, then he must be *susceptible* of being wrought upon by some motives which can be presented. But, if the sinner be *unsusceptible* of being effectually impressed by any motives whatever, he is, of course, incompetent for repentance. And, in this case, how can it be his duty? Is he bound, and that too, on the pains and penalty of damnation, to that which is absolutely above his reach? And, yet, you tell the sinner that he *ought* to possess a holy heart; that God desires it and commands it; that pardon and heaven are offered to him on reasonable conditions; that now is his time to flee from the wrath to come. The discrepancy of these things is obvious and undeniable. A theology which embraces them can never be *harmonised into system*. A system must be *harmonious*. It must consist of *truths*. And these truths must be evident; incontrovertible. Each truth must stand on its own foundation of evidence. There needs to be no bracing them against each other; no arch-work; no dove-tailing of the parts and timbers. Errors need these things, but truths have no dependency upon them.

We might bring into notice many other tenets of Orthodoxy; the high demands of the divine law; the infinite guilt of all transgression; the vicarious sacrifice for sin made in the death of Christ, as being utterly inconsistent with the paternal benignity and rectitude of God; His authority and readiness on the condition of repentance to forgive sins; and, with the free mercy of Him who desireth not the death of the sinner, but that he turn and live. Our Orthodox brethren have no inconsiderable work on their hands if they reduce their views to a *system*. Yet, if there be a willing mind, it can easily be done. Cast out all *the doubtful propositions*. Retain no doctrines but those which are indubitably sustained by plain common sense, plain Scripture and spontaneous conscience. These three things never lead men astray. What these approbate take for your foundation. And upon this foundation you may build with gold, silver and precious stones to any extent; a superb edifice growing into an holy temple in the Lord.

S. F.

For the Register.

ORIGIN, FOUNDATION AND ESTABLISHMENT OF UNITARIANISM.

It has been often said, by Trinitarians, that Unitarianism is a new doctrine, which they call heresy. I will therefore, briefly, give a statement of what I believe to be the origin, foundation and establishment of the doctrine of the strict, unqualified, personal Unity of God, which I call Unitarianism.

There are many reasons to induce us to believe, that this doctrine originated in heaven, before the world was—that the angels and all holy beings, there, worshipped the Father, the one only true God—in the plainest, most obvious sense. Their natures and characters are such, that they could have no need of a Triune God, or a God subsisting in three persons.

The Trinitarian doctrine seems to me to be an invention of a sect of Christians, uninspired men, not to support the word of God, but to establish their own scheme, and their erroneous views *of* the word of God; and to suit the supposed condition and necessities of sinful men. Trinitarians seem to think it necessary to salvation, that there should be a second God, or Person of the Godhead, as they say, God the Son, to be a mediator between God and men, to be an advocate and Savior of sinners—that no person but God would be sufficient for these offices—that God could not constitute, appoint, qualify, and send into our world of sin, an Agent, or Messenger, able to execute his benevolent plan of redemption, but must be himself sent, in a new, fictitious name.

They also consider, that there must be a third God, or Person of the Godhead, to be called God, the Holy Ghost, who may be sent by God, the Father (though he is the supreme, independent God) to convict, convert, and change the hearts of sinners; and to sanctify and comfort the converted.

But the pure and blessed spirits, in heaven, could need no such second, or third Persons, or Gods, for such purposes; for they are perfectly holy and free from sin—they have never transgressed God's laws—they need no Mediator—they need no Advocate—they need no one to make atonement for them, or to reconcile them to God—they need no Savior, but their Almighty, Gracious Father. He is enough for their joy, for their happiness, for their comfort, for their praise, thanksgiving and adoration. We cannot suppose, that a Triune God was ever heard of in heaven. And can there be a different God on earth, from what there is in heaven? Is not our God, the God of heaven and earth?

Again, it is acknowledged by all, that Christ was a perfect Teacher, sent by God, from heaven. And it will appear, that, while on earth, he taught the strict unmodified Unity of God his Father. He solemnly announced, that his Father was the *only* true God, and that he was his Messenger—he fully sustained the Unitarian doctrine; and his doctrine was from heaven, for he said it was not his own, but his Father's who sent him. And it cannot be imagined, that, coming down from the Fountain of truth, he would teach, on earth, what was not established and believed in heaven. We may therefore infer, that Unitarianism has been established in heaven, ever since God had holy worshippers there. Then, can our Trinitarian bretheren say, that it is a new doctrine, or that it is heresy? or that we must be condemned, for being, in one respect at least, like the angels in heaven?

But we have more conclusive evidence (of the negative class) in the Revelation of St. John.

John in the Isle of Patmos, had glorious visions of heaven, and all that was therein. He describes, in the most sublime language, the Lord God, Almighty, who sat upon the throne, who liveth forever and ever! But he saw and heard nothing of the supposed second and third Persons of the Godhead, God, the Son, and God the Holy Ghost. He describes Jesus Christ, as the faithful Witness, as the first Born from the dead, as the Lion of the tribe of Juda, as "worthy to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing"—but he does not announce him as very God, as the Almighty. And none of the angels, that made various proclamations, ever proclaimed him as the Supreme God. Nor did he sit on the throne as such. He was otherwise employed, in receiving the book, out of the hands of Him, who sat upon the Throne, in opening the book, and in loosening the seven seals thereof. In the whole of the Revelation, there is not the least intimation, that he was the Almighty God.

And as to the supposed God, the Holy Ghost—he was not seen or heard of, by John, either on the Throne, or in the midst of the Throne, or round about the Throne, or anywhere in heaven—he is not even mentioned, in the whole book of the Revelations. And if he was God, or a Person of the Godhead equal in power and glory (as the catechism says) with God, the Father, must he not have been seen, or made known—must not the angels have proclaimed him—must not all the hosts of heaven have shouted *his* praise, as well as the Father's! And does not the perfect silence respecting him prove, that there was no such person in heaven. And as John did not discover, or reveal any such persons, as the supposed second and third Persons of Deity there, must we not conclude, that Unitarianism ever was, and ever will be, a heavenly doctrine? And one that should be believed, and not despised, on earth?

But we would, by no means, irreverently, speculate upon the affairs of heaven; nor, unreasonably, attempt to unfold secret things, which belong to God only. We will, therefore, consider the origin, foundation and establishment of Unitarianism on earth.

We might well consider this doctrine as established in the garden of Eden, and as successively acknowledged by Noah, Abraham, Isaac, Jacob and Joseph; but as we have not much evidence respecting the earliest ages of the world, we will not go back in our consideration beyond the days of Moses. Here we have certain evidence of our heavenly doctrine, on earth—that Unitarianism originated from the first Revelation of God to men—that it was founded and established by the first, great commandment of God. This commandment, as delivered by Moses, and by Christ, is nearly in the same words. Christ said, "The first of all the commandments is, Hear O, Israel, the Lord, our God the Lord is One, and thou shalt love the Lord thy God with all thy heart," &c.

The first part of this commandment is the foundation and establishment of our doctrine. According to the original language in which it was written, and agreeably to its true spirit and meaning, and other parts of scripture, the command is, "Hear O, Israel, O, all men that are, or ever shall be on earth, Hear, know, be assured, convince yourselves, that the Lord, our God the Lord is One—the one, the only true God, the one God, the Father, that one God, who proclaims of himself, "I, alone am God, and there is none else—there is none with me, there is none besides me, there is none like me!" This commandment, and these proclamations, and all the descriptions of God in the Bible, are strictly Unitarian, without any modification—there is no kind of plurality of persons or any thing else, either expressed or implied, in any of them. And must men be censured, despised, cast out of the Church of Christ on earth, and damned to all eternity, for believing and obeying the first, great commandment of God;—and for adhering to the great truth, which he hath, repeatedly, solemly, proclaimed?

Observe furthermore, Paul did not declare, nor did any of the apostles, that there is one God, the Father, *and* another God, the Son, and still another God the Holy Ghost. And if such is the fact, then the inspired apostle Paul lied; for he expressly asserted, "there is one God and Father of all, who is above all"—and that, "To us there is *but* one God, the *Father*, and one Lord Jesus Christ, the Son of the Father." But it is a small matter to make Paul a liar, compared with what it would be to give that character to Jesus Christ, the Son of God, the faithful and true Witness, which must be applied to him, if the Trinitarian doctrine is true; for he solemnly announced his Father to be the *only* true God, and that he himself was his messenger; and that God was his Father. All which declarations of Christ are false, if the Trinitarian doctrine is true.

But there is a more serious, awful consideration. If there are three Persons in Deity, if there is any kind of plurality in him—if the Son and Holy Ghost are each of them God, with the Father Almighty, then the Omnicient, only true God, who has revealed himself to mes, frequently, solemnly proclaimed what is *not true*—has used the most consummate deception. For he never proclaimed that there were two other Persons, God with him, or besides him—he never proclaimed that he was three in one—he never proclaimed, that he was one God, subsisting in three persons, as some creeds have unscripturally interpolated—he never proclaimed that there was any kind of plurality in his nature, or that there was any complexity in his oneness; but on the contrary, as we have stated, he always proclaimed, that he alone was God—that there was none (no person or being, no other God) with him, or besides him, or like him. Must we then, to support the Trinitarian doctrine, presume, (and it would be a horrible presumption) I say must we presume, that the declarations of Paul and the other apostles, the enunciations of Christ, and the solemn proclamations of the only true God, are all false? I trust, that no professed Christian will be guilty of such presumption; though I cannot see any other way to support the doctrine. God grant, then, that its supporters may be induced to give it up, and embrace the heavenly and Bible-doctrine of Unitarianism.

But though I regret, that such an unscriptural doctrine, as I consider it, has ever crept into being, yet I would not condemn those, who honestly believe it; I would not pronounce them heretics. For I do not consider either the Unitarian, or Trinitarian doctrine, as fundamental or absolutely essential in a religious view—they are doctrines that have more to do with the head, than the heart. And I do not think that a man, whose heart is right with God, can be guilty of a damnable heresy. And as men cannot know the heart, no set of men, no members of churches can be competent to pronounce a brother a heretic. Christ, in all his teachings, never established an Orthodox creed, like some of our modern ones—he did not tell Nichodemus, or any other person, that, except a man believes in some particular doctrine, like that of the Trinity he cannot see the kingdom of heaven—he did not tell the Jews, that except they believed in the total, native depravity of human nature they could not be saved. Christ had very few doctrines he considered essential to salvation, I believe but two; for he said "Thou shalt love the Lord thy God with all thy heart, soul and mind, and thy neighbor as thyself—"this do," said he, "and thou shalt live." And if we could now have Christ's teaching, I think he would say, it is more essential to salvation, to have a just and feeling sense of God's true character and perfect attributes, than it is to possess a certain knowledge of his nature and mode of existence. Our duty towards God is the same, whether he exists in one person, or in three, or ten. In either case, the same love, reverence, honor and worship are due to him, from all his intelligent, accountable, dependent creatures. Merely, a belief in either of these doctrines will neither save, or damn any one.

I will suppose, there are two equally good, pious christians, one honestly believes in the Trinity, the other in the strict Unity of God—both have sincerely repented of their sins—have received Christ into their hearts, with faith and love—both equally love the Lord their God with all their hearts, and their neighbors as themselves—both have fulfilled all the moral and religious duties of life—and must we not suppose and believe, that, without any inquiry about their creeds, both will be admitted into heaven, and, in due time, receive the joyful invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." And I can see no reason, why they should not, on earth, commune and fellowship together—live in peace and love together,—worship together, and run the heavenly road together, without controversy on the way.

Let me ask Trinitarians, those of the exclusive sort, if they expect, in heaven, to establish an exclusive church and society, to admit none, and commune and fellowship with none, but those, who are fully of their faith, and will subscribe to their creed—to exclude, even, angels, and archangels, if they should happen to be Unitarians? No, I presume, they, and all believe, that in heaven, there will be no exclusive establishments; no Sectarianism, no divisions, no controversies about doctrines, no "*stand by*" principle, no uncharitableness, no unkind feelings—nothing but peace, union, harmony and love. Then, why should not all professing Christians try to make it so, here, and thus begin their heaven, upon earth? P.

For the Register.

CHARGE TO A YOUNG MINISTER.

You are requested by a subscriber to publish the following. They purport to be faithful, but imperfect notes, taken of a charge, delivered at a recent Ordination.

'You have been called, and you are now consecrated to the work of the Christian Ministry. I charge you to fulfil the duties of that calling and consecration. Be a Minister of the Gospel of Christ to this people. Devote your time, your talents, concentrate all the powers you possess, and all you can acquire, to this one work and to nothing else.

Mistake not the nature of your engagement. You have not been called, you are not consecrated, to be a teacher of morality or a minister, in any general sense, even of religion.

It is well that there are ministers of Religion, those who may instruct in all that, in ancient or in modern times, has been learned of the relations of man to God and the duties, which flow from those relations. It may be well that there are moralists, to instruct in all the duties of man to his fellow man. But the Christian Minister has a more specific and definite calling. If it were possible for a Minister of the Gospel of Christ to anticipate all the infinitely varied circumstances, in which, each one of his hearers might, hereafter, be called upon to act; if he had the wisdom to enable him perfectly to map out all the duties, incumbent upon each, and were he gifted with all the powers of eloquence, which have distinguished the Orators of ancient or modern times, to persuade to their observance, he would be guilty of betraying his trust; would be unfaithful to his calling, his people, and his God, if he should turn aside to this, or to any other work, while there is one mind, in his society, ignorant of any thing, which he can enable it to apprehend, of all the words and works, the teachings, life, and death, of Jesus of Nazareth.

You profess to believe 'that the life and death and resurrection of Jesus Christ and the moral and spiritual influences flowing from them, constitute the instrumentality, appointed and employed by God for regenerating a sinful world;' that the saving power which the Gospel will exert upon each individual's mind and heart, must be in proportion to the knowledge, which he shall attain, of its heavenly meaning.

I charge you not to let this be a dead inoperative faith, a meaningless profession. Act consistently with this belief. Bend all your efforts; draw from the depths of all your resources; put forth your whole power, in developing the whole action of the mind of the Saviour amid all the scenes and circumstances, in which he is brought before us in the Scriptures. Be content with no merely verbal interpretation of the translation or original of the scriptures, but seek, by an intimate and familiar knowledge of all that is recorded of Christ, and of all that you can learn of the opinions, purposes, hopes, aspirations, passions and prejudices, of the people among whom he lived, and the persons whom he addressed; to follow the action of his mind, and to apprehend all that can be known of his thoughts, motives and purposes. Leave no source of information unexplored. Act, continually, upon your belief, that more and clearer light shall shine forth from every recorded word and act of the Savior; and that, constantly increasing power shall be given to communicate to others the riches and depths of their meaning. Never rest in an exposition of any one passage of Scripture, which relates to any thing, that was said or done, by the Savior without having yourself, brought the light of all, that he is known to have done and said and thought and suffered, to shine upon it, and illustrate its meaning. Study how to enable your hearers to enter into the spirit of the times, in which the Savior lived, and the occasion of his acts and words, and to have present to their minds, all the influencing circumstances attending them, and his all-pervading spirit and purpose, in whatever he did or said or suffered; in order that they also, shall, as perfectly as they may, follow the operations of his mind, and apprehend the depth of the meaning of all he did and said and suffered. Cease not your exertions nor relax your efforts, I charge you, as you would not forfeit all respect for the sincerity of your faith; never turn aside to any other work, until the knowledge of all that, by the use of all your opportunities and the entire devotion of all your powers, may be made known to them, of the whole life,—not the outward life only,—but also of the inward, spiritual life of Christ upon the earth, has become, as intimately, assimilates to, and made a part of the mental and moral being of your people, as the food, which is eaten, assimilated to, and becomes a part of, the animal body,—until, in the fulness of the meaning of Jesus, they shall have 'eaten the flesh of the Son of Man, and drank his blood.' Then shall they experience the saving power of that knowledge of God, which is alone to be attained, by the knowledge of Jesus Christ. It is the Gospel, thus preached, which is to exert a more important influence upon the destinies of the race, than all other agencies, however zealously pursued, or however wisely executed. It is the Gospel, thus preached, and thus understood, as has been determined in the Counsels of God, which is, especially and emphatically, *the power*, which shall appeal to every human heart, with a constantly increasing energy, to renovate and to save the soul.

I feel the strongest assurance, that you will heed the charge, which is given you, to give to the developement of the Gospel your undivided efforts, because I know that you believe, with your whole heart, in its supremely saving power. You will not, therefore, turn aside from this your appropriate work. You will not attempt to advance, or oppose, or to treat upon, any of the projects, for civil, social, legal, or moral reform, which agitate the community, with whatever of clerical authority, or of partizan, or denunciatory zeal, they may be pressed upon your attention;—not because, you feel less interest than others in the well being of men but because you are specially concerned to bring them, under an influence, to which, most that is beneficial, in any of these reforms, is justly to be attributed; and which, can most safely be relied upon, to overcome that, which is evil, in all;—because your station is at the fountain and not along the streame.

You will be urged to the work of a moral censor. You will be taunted with the want of moral courage, if you neglect to become such. I charge you that this is not your calling. It is not necessary, I am prepared to say even, that it may not be expedient for you, to know of all, or of any, of the particular moral evils, that exist among your people, or in the world. It may be enough for you to know, that the race are prone to sin, and that, whatever, at any time, may be the form of its manifestation, the cause is the same, and that you have been consecrated, not to discover or prescribe, but, to *administer* the Heaven-appointed remedy.

You must not, you never will, treat the Scriptures as though they were a collection of topics upon which, or upon such, as they may suggest, you are to write and deliver from your pulpit, essays such as might as well have been written and delivered if Christ had never lived, and taught and suffered;—such as might as appropriately come from a heathen moralist, as from a Christian teacher. You will avoid doing this, not merely for the reason, that, upon many subjects, from your want of experience, in the affairs of active life, your notions must necessarily be immature, and your essays wanting, in that practical wisdom, which should entitle you even to a respectful hearing; but, because it is not the work to which you have been called, and because it would be inconsistent with your faith. This Faith will save you also, from burying your capacity of growth in the grave of any sectarian creed. You will not, either in, or out of, your pulpit, strive to inculcate upon others any prescribed formulary of faith, or abstract theological opinions, which you may at any time suppose deducible from the Scriptures, as though they embraced the exact and all sacred truth. If you improve your opportunities and talents, as you should, your own views will be constantly enlarging and purifying, as, with the aid of study, reflection, and prayer, you develope to your own mind and heart, and to the minds and hearts of your people, the spiritual riches which are in Christ. It is not in any compendium of doctrines, that your people need to be instructed. That which is comprehensive enough for one, may be too narrow for another. But, if you can enable them to embrace in their view, the events recorded in the Gospels, and remember them so perfectly, and have such a vivid impression of their reality, as they might, were they privileged to enter into the thoughts of those, who acted and spake, and, in some good measure, to understand the purposes, and sympathise with the emotions of Jesus, each one will embrace such doctrinal opinions, as shall be best suited to his mental and moral advancement.

Fear not that your people will fail of being interested in your preaching of the Gospel. It has, when preached in its simplicity and in its completeness, an interest for the intellect and a hold upon the heart of man, which nothing else can equal. Thousands are waiting and longing for that assistance from the pulpit, in the developement of the meaning of the Scriptures, which it is the duty of the clergy to afford; and who ever faithfully examined any portions of the Gospel narratives, who has not found in them exhaustless depths of meaning, becoming more interesting the more intently they were studied, and opening wider and richer fields of thought, and subliner views, as he ascended in the path of light which they opened before him?

I close, as I began, with charging you to preach the Gospel,—not theology, not a system of faith, not a morality, or something else, which, you may think conformable to the Gospel, or deducible from it, or in accordance with its spirit, but preach itself,—the whole Gospel. Elucidate, unfold, illustrate its meaning. Enable your hearers to find in it, as perfect a record, as they may, of the real action of the mind of Christ, and of the minds of his Apostles. Employ your whole time, and all your power, in doing this one work. Do this, as you would avoid adding to a growing distrust in the *faith* of the clergy, and to that practical scepticism which, with a blighting influence is overspreading the land. Do this, as you would be instrumental in the salvation of the souls of your people,—as you would save your own soul.'

For the Register.

FOURTH OF JULY—WARREN STREET CHAPEL, FLORAL PROCESSION AND SALE.

Great changes for the better have certainly taken place of late years in the manner of celebrating the anniversary of our national independence. The themes chosen by orators—in many cases—if less pleasing to our self esteem as a people, have been more philanthropic and Christian, and of consequence more instructive. It is well, when our *duties* and *responsibilities*, and dangers as freemen are urged by sound argument and warm rhetoric—it is well when the claims of education, the profitable and blessed victories of peace are set forth on that day, on which formerly it was thought to be sufficient to *eulogize* the republic without appealing to its conscience or enforcing its moral obligations—the loyalty and allegiance our country above all other countries owes to virtue and humanity. This gladdens a righteous and sober patriotism.

Moreover, advancement in taste and refinement,—if not in goodness, is evinced in the substitution of 'pic-nics,' 'tea parties,' processions of benevolent societies, Sunday School excursions and the like—in the place of dinners, (wherein the liberty of man was too often understood to be the liberty to make a brute of himself,) and the belligeren. marshalling in taunting parades of opposing political sects.

Among the wiser and more innocent 'notions' that have appeared in this city is the one named at the head of this article. A few years since the minister and teachers connected with the Warren street Chapel, ventured on the experiment of a Floral Procession. 'It took' and succeeded, and has been repeated from season to season. This year the display was more elaborate and beautiful than ever. Unpropitious weather for two or three days previous to the fourth, interrupted the work of preparation, made it laborious and prevented some of the arrangements from being as perfect as was intended. The unexpected but *very welcome* rush made upon the public garden where the festival was held, caused some inconvenience to the friends and patrons of the Chapel, which without doubt they were ready to excuse, and which also without doubt, since experience is a good teacher, will 'next time' be prevented. When we remember that most of those who get up and manage this exhibition, which gives innocent pleasure to thousands, are, like those who come to see and buy, *volunteers* in the cause of charity,—and, are moreover, obliged to toil hard, very hard to accomplish their benevolent design, we can have no disposition to complain, because we may have met with some pressure at the gates, or found it a little difficult to get *in* or to get *out* of the garden. Those connected with the Chapel, we know, regret very much that an entrance or several entrances sufficiently wide and open to allow the comfortable ingress and egress of the generous friends, who came as an encouraging host, were not provided: and another time, as we have said, will arrange matters even if they are obliged to remove half of the fence so that the host may be doubled, or trebled, or multiplied ten times and yet not be jammed.

Most of our readers already know that the procession passed through some of the principal streets, numbering some eight hundred children and teachers, with moss baskets, boquets, crosses, vases, banners, &c., &c., presented a moving spectacle of rare loveliness and calculated to fill the hearts of all lookers on full to overflowing, with delight. So much youth and so much beauty, with mottoes and decorations so Christian, must have made a deep impression on every one who loves to indulge bright and hopeful views. The pavilion at the garden with its fountains was tastefully ornamented. The music of the band sweet, the dance around the 'May Pole,' merry: and the little balloons went up as if 'used to it.' In a word the whole affair was brilliant as the glorious day on which it occurred. The liberal—they richly deserved that epithet on this occasion—the liberal public were, we trust pleased, and those who attempted to reach the pockets of friends through their hearts, for a worthy object and by the employment of good and pleasure giving means, are grateful for the many favors showered upon them.

To show how extensive is the interest taken in this Floral Procession and Fair—and especially to acknowledge the kindness of near and distant friends, we have been intrusted with the pleasant duty of naming some of the gifts and the places whence they came.

We name first a banner of white satin with a wreath and motto made of pressed wild flowers—more delicate than finest embroidery—which came safe and perfect from the Theological School, Meadville, Pennsylvania.

A beautiful banner, in white and evergreen,—with the mottoes, our Father hath sent them, and, they tell of his love—was received from the Hawes Place Sunday School, South Boston.

Moss Baskets, Fancy Baskets, Wreaths, Bouquets, Flowers, Grasses, Evergreens, Decorations and Contributions of every kind and variety, without stint or number, continued to pour in upon the children and Teachers at the Chapel, from long before the Fourth, till after the sale had commenced in the Public Gardens. Circulars had been directed to upwards of 70 schools—and returns, evincing the kindest feelings and a fine taste, were received from nearly the same number. A full register was kept at the Chapel of all receipts of this kind—and has been put upon file. Our limits forbid its insertion here. Boxes, Baskets, Trunks, and Barrels without number—wagon load upon wagon load—Bouquets beyond estimation and loose Flowers beyond measure—form its items of receipts. And the following places, among others that escaped our notice, were the sources whence they came:—Concord, Keene, Dublin, N. H., Bangor, Hallowell, Kennebunk, Portland, Maine, New Bedford, Fairhaven, Taunton, Kingston, Plymouth, Dedham, Waltham, Watertown, Cambridge, Cambridgeport, West Cambridge, Somerville, East Cambridge, Barnstable, South Scituate, Quincy, Dorchester, Milton, Canton, East Needham, Charlestown, Lynn, Danvers, Salem, Newburyport, Medfield, Lexington, Concord, Fitchburg, Groton, Hingham, Scituate, South Hingham, Sterling, Wayland, Gloucester, Weston, Beverly, Milton, Worcester, Roxbury, West Roxbury, Jamaica Plains, Brighton, Brookline, Lancaster, South Boston, the Ministry at Large in Lowell, several Sunday Schools in the city, and numberless private Gardens in and near Boston.

The Annual Offering of the Teachers of the Sunday School of the First Religious Society in Newburyport—was an altar covered with moss—wreathed with evergreen—with a vase of flowers and an open Bible on top—and the motto on flowing ribbon—'Bring flowers to the shrine where we kneel in prayer.'

And the following Greeting came with one of the gifts:

The children of Mr. Sewall's Sunday School, Scituate, to those of the Warren Street Chapel.

So far awa' we cannot come,
To join your little flocks,
But send you from our sea-girt home,
The covering of our rocks.

Our flowers may droop, before they're twined
In garland, wreath, or box:
Time will not fade—his hand did bind,
This moss upon our rocks.

He tends in summer heat, and chill,
And when the winter shocks
Rend the sweet flowers—he tendeth still,
The moss upon our rocks.

We send you of their Tapestry,
And every fold unlocks
A blessing for your holiday,
From out our old grey rocks.

We were pleased to observe how fully the Procession was attended by delegates from Sunday Schools of various denominations in and ou

of the city. But we have already said more than enough to show—that the effects of the Floral Procession are not all visible as it moves through the streets—or its influences confined to the 4th of July. It serves to aid a valuable institution—to offer to the public a pleasant and innocent pageant and to awaken sympathies and call forth mutual affection in young hearts far and wide. For these reasons, we trust that every returning year, will witness the repetition—of what has been one of the most pleasing incidents in the national holiday.

In behalf of Mr. Barnard and his associates we tender their thanks to the numerous friends who have aided them in so many ways and encouraged them in their efforts to spread abroad—on the 4th of July—joy that is innocent and cannot fail to do good.

CHRISTIAN REGISTER.

BOSTON, JULY 26, 1845.

HARVARD COLLEGE.

The Watchman protests, and in an earnestness of manner and spirit which justifies the agreeable conviction of his sincerity and truth, that he is not, and abhors the thought of being, a party to the conspiracy which has been formed to extort Harvard College from liberal Christians and give it to the Orthodox. As it grieved us more than all things else to admit the belief that the Baptists had engaged in the combination, so it gratifies us, in the highest degree, to receive the assurance that they are not concerned in it.

We call it a 'conspiracy,' because it is a combination based upon a secret understanding among those who are parties to it. The design is to summon the voters of the State to wrest, by their ballots given in the election of State officers, the College out of the hands of the liberal party in theology, and give it to the Calvinists. This design can only be fairly accomplished, through the means now resorted to, by a decisive numerical majority of the voters. We presumed that neither the Baptists, Orthodox, Episcopalians, or Methodists, imagined themselves, as a single sect, a majority of the people. We took it for granted that they regarded themselves as only conjointly able to command a majority—on which point, by the way, we confidently entertain the contrary opinion.

The entire newspaper press of these denominations came out, simultaneously, the week after the anniversaries, with editorial notices which favored the idea of carrying the question to the polls. They all, we believe, published Mr. Bancroft's minority report, without adducing a single passage from President Quincy's speech in answer to it.

Surely these considerations, and these facts, indicated conference, mutual understanding, and combination. How extensive and minute the conditions of the conspiracy were we have no knowledge. Whether a division of the spoils was agreed upon, or whether, after getting joint possession by joint efforts, it was contemplated by them severally to measure strength, as between themselves, for the prize; or, by an intrigue, of one of the parties concerned, with some political faction, to command 'a majority of the electors,' and thus secure, to itself, the sole control of the College, we cannot tell.

We have one word more to say to the Watchman. In his last paper he has the following sentence. 'Although the whole world knows that the foundations of that College were laid, and nearly all its funds were given by persons not Unitarians, yet they insist on retaining undivided possession of it!'

Upon this sentence we beg the attention of the Watchman to the following remarks.

In the Boston Daily Advertiser of May 27th, 1845, a responsible writer makes the following declaration. '*Four fifths of all the property now in its possession, and coming from individual donors, has been bestowed upon it by those who are called Liberal Christians.*'

In the single Presidency of Dr. Kirkland, within a period of eighteen years, the private donations amounted to $322,500, as may be seen in the appendix of Rev. Mr. Young's Discourse on the death of President Kirkland.

In the face of these facts what does the Watchman mean by 'NEARLY ALL ITS FUNDS!'

In the face of these facts is it expected that the people of Massachusetts, can be made the instruments of an unscrupulous sectarian bigotry and all-grasping rapacity, in bringing their political power to bear against our equal religious liberties, and in helping to take from us and give to the Orthodox an institution which, abandoned and abused by them for forty years, we have so munificently endowed, into whose treasury we have poured such bountiful contributions, and against our administration of which we boldly challenge all complaints, and defy the most searching scrutiny?

As for our 'retaining undivided possession' of the College, we only do it, against those who would *not consent to divide it with us.* If the Baptists of Massachusetts will send their sons to Cambridge, and cease to lend their aid to a sect which really loves them no better than it does us, and would use its power to exclude them as well as us,—if the Baptists of Massachusetts were to resume their position as an independent sect, watchful for its own religious rights and true to the rights of others, and frown upon all attemps by combinations of powerful sects, boasting of being 'a decisive majority of the electors of the State,' to crowd weaker sects from the ground they occupy, we should rejoice to welcome its ministers and its laymen to a full participation in the control of Harvard College.

But if they countenance the idea of resorting to political majorities to get power to manage Colleges, and enter into combinations to drive us from the administration of Harvard College on account of our religious sentiments, and on the ground that the people have a right to take possession, and dispose as they please, of institutions resting upon charters proceeding from their sovereignty, then they must prepare to drink the poisoned chalice, when brought round to their own lips, in the adoption of their principles and the imitation of their example by 'a decided majority of the electors' of Rhode Island, and of Maine.

DIVINITY SCHOOL AT CAMBRIDGE.

The Annual Visitation and Exhibition took place on Friday, July 18th, 1845. A large audience filled the chapel. The exercises by the Class, leaving the School, and entering upon their profession, were very satisfactory. We could not, if we thought it desirable, distinguish between them in reference to their comparative merits. There was no mannerism, or affectation, or prevalent fashion of style or thought, but each performance was the true expression of the intellect and moral nature of an individual, well and thoroughly trained, and manifesting a faithful and judicious culture, on the part of the teachers and the taught.

All the exercises at the College, during the week, gave evidence of a healthful state of things. Good taste, sound judgment, and a liberal spirit preside over and bring to a full and harmonious developement the education for which the College and the School have been reared. The young men show that while they have been devoted to their opportunities, within the academic walls, at the same time they have not been unobservant of what is going on in the political, social, and moral world beyond. The only suggestion we would offer, is whether the exercises might not, with advantage, be made, to a greater proportionate extent, to exhibit the particular fruits of the critical, biblical, ecclesiastical and doctrinal studies of the School?

The following was the order of exercises:

Prayer.

Hymn: By Mr. Thomas Hill.

THOUGH pompous form and mystic rite
Lend not their influence to this hour,
We trust our hearts, our lips, and lives
Shall feel and show its sacred power.

By all the joy our souls have drunk
From God, the everlasting fount,
By every hope of bliss that flows
From Calvary's pardon-breathing mount;

By all the woes of suffering men,
Who bound in sin's dread fetters lie,
We bind ourselves to follow Christ,
Like him for man to live and die.

O Thou, who art alone our strength,
Teach thou our hearts to know no fear,
Boldly to war on Satan's host,
And keep the vows we utter here.

1. The Christian Church, as designed by our Saviour. Mr. Frank P. Appleton.
2. The Strength and Weakness of Romanism. Mr. George M. Bartol.
3. The Application of Christian Ethics to Social Reform. Mr. Henry F. Bond.
4. The Periodical Return of Errors. Mr. Noble Butler.
5. Exposition of Romans viii. 19-23. Mr Edward Capen.
6. The Obligations of Laymen in a Christian Society. Mr. John Ellis.

Hymn: By Mr. James Richardson, Jr.

FROM Zion's holy hill there rose
A fount divine, that ever flows,
Heaven's smile is on its waters shed,
By Heaven's own dews that fount is fed.

That stream of Truth—a silver thread
Scarce known, save by its fountain head—
Now onward pours, a mighty flood,
And fills the new-formed world with good.

Where'er that living fountain flows,
New life its healing wave bestows,
And man, from sin's corruption free,
Inspires with its own purity.

A Spirit,—breathed from Zion's hill,—
In holy hearts is living still,
That Comforter from heaven above,
The presence of celestial Love.

O brothers, may it ever be
Our bond of peace and unity;
Thus shall we teach, as Christ began,
Through love the brotherhood of man.

From one deep fount of truth we draw,
One spirit is our inward law;
That truth, that love, which Jesus led,
Shall make us one in Christ, our head.

7. The alleged Tendency of a Critical Study of the Scriptures to diminish their Power over the Heart. Mr. Cornelius G. Fenner.
8. The Scholastic Philosophy in Connection with Christianity. Mr. William B. Greene.
9. The Mythical Theory of Strauss. Mr. Thomas Hill.
10. Hugh Latimer, as a Preacher and Reformer. Mr. John F. Moors.
11. Asceticism in the Church. Mr. Ephraim Nute, Jr.
12. Christianity considered as the Principle of Human Progress. Mr. James Richardson, Jr.
13. The Ancient and the Modern Martyr. Mr. William O. White.

ALUMNI OF THE DIVINITY SCHOOL.

The Anniversary Meeting of those who were prepared for the Ministry at the Theological School in Cambridge, and of the friends and patrons of that institution took place immediately upon the conclusion of the Exercises of the Divinity School, on Friday, the 18th.

After partaking of a dinner provided in Harvard Hall, the meeting was organized by the choice of Rev. Dr. Francis as Moderator, and Rev. Chandler Robbins as Secretary. At four o'clock, P. M., the Annual Discourse was delivered by Rev. Dr. Lamson. It was an eloquent, earnest, and effective plea in behalf of Theological learning. He urged its importance with a power of reasoning, and a richness of illustration, which we earnestly hope will make a suitable impression upon all who are interested in the cause of truth and Christian virtue.

We ought to recover the lead, which in former times we took, in biblical literature, and theological science. If our young ministers are true to themselves, and just to their opportunities, they will devote themselves with more concentration of their powers, and with a livelier interest than has been practiced of late, to the critical study of the Bible, and to all the branches of religious literature. Eminent learning is the most enduring source of influence to a minister, and the sect which does the most to advance Christian knowledge, will do the most to advance the kingdom of heaven among men.

At the Meeting of the Alumni of the School, the following Resolution offered by Rev. Dr. Gannett, was passed.

Resolved, That the death of the late Rev. Henry Ware, D. D., is an event which this Association cannot allow to pass without expressing their grateful recollection of the preeminent services, which, as an instructor and a writer, he had rendered to the cause of Christian truth and freedom, to the interests of Biblical learning, and especially to the ministerial profession, so many of the members of which he had been instrumental in preparing for their work;—as well as the mournful pleasure which they have in recalling the admirable union of candor and ability, of the scholar's and the Christian's traits, which was seen in his life as it was exemplified in his writings.

For the Register.

CORRESPONDENCE FROM THE WEST.

GENEVA, KANE CO. ILL., June 26, 1845.

MR. EDITOR:—Having preached three times on the Sabbath at Milwaukie and spent the remainder of the evening in conversation I returned about eleven o'clock, anticipating a good night's rest, but, as I had desired the landlord to call me in case the steamboat should arrive, I was aroused from a sound sleep, at once dressed, and hastened on board the Great Western, which landed me at Chicago a little past noon. The next day I took the stage for this place, and after a delightful ride on the top of the coach thro' the prairies, was soon conveyed to St. Joseph—a pretty little village on the Fox river 33 miles from Chicago—and thence down the stream in a light wagon two miles to Geneva. I met with a most cordial welcome at the house of my friend, Rev. Mr. Conant, where I have now passed two days. This too is a beautiful site for a village, and being the Shire town it must become an important place. Not being able to stay over the Sabbath, brother Conant insisted that I should speak to his people this evening, which I have done, and considering the short notice, quite a respectable number of persons attended. The Society however is small, and, as at Milwaukie, so here, there are very few children belonging to the Society.—I love children—I love to be with them—I love to see them in the family, the church and especially in the Sunday School—and nothing has given me such a feeling of loneliness and homesickness as the loss of their society in the places I have visited. Mr. Conant has many discouragements, situated as he is in the midst of a population brought together from various parts of the world: and, with the exception of a little band of warm-hearted friends, cherishing a most inveterate hostility against our views, and doing all they can to thwart his efforts. But he is wise and strong and undaunted; and, possessed of the true Apostolic Spirit, if he is not received in one place, he is ready to repair to another field of labor. We rode yesterday up the river 12 miles to Elgin the very prettiest village I have seen, built on both banks of this beautiful stream. Here we found a few zealous Unitarians, at whose request, Mr. Conant has consented to preach for them occasionally as he may have opportunity. But they have no place of worship on which they can depend, and we concluded that it would be one of the best appropriations that could be made of any fund that we may have to spare, to assist them in building a little chapel, at the cost of four or five hundred dollars, where they could meet without hindrance for social worship. It was the opinion of our friends there that a strong Unitarian Society might in time be gathered from among the miscellaneous and rapidly increasing population of this village. It lies in the direct route to Belvidere and Rockford, places which I should be glad to visit did time permit. We came on the Eastern and returned on the Western side of the river, passing thro' one of the richest tracts of country I have ever seen, the fields waving with wheat nearly ready for the harvest, the pastures clothed with flocks and herds, roaming at large over the rolling prairies, extending in some directions as far as the eye can reach. It is a beautiful country, and our faith must be planted there.

Yours, &c. J. A.

For the Register.

PROGRESS OF LIBERALITY.

MR. EDITOR:—It gives us pleasure to chronicle such signs as now and then appear around us, of an advancing liberality in the Calvinistic denominations. We are glad to witness here and there a gradual abandonment of the narrow and exclusive position hitherto occupied by the sects alluded to. We are glad to know that Unitarian Christians, as they happen to remove from the neighborhood of churches of their own faith, can occasionally find one from which they are not shut out by offensive human creeds. It has not been always and everywhere the case, that Unitarians could have free admission to Baptist and Orthodox Churches, *even if they desired it.*

We are led to make these remarks mainly on account of two recent instances, which have fallen under our notice, of removal from a Unitarian Church to other Churches commonly considered Calvinistic. In neither case, as we are informed, had the individual renounced the opinions she had held during her connexion with Unitarians, nor was she required to assent to any creed involving such renunciation. The Church relations were transferred, as was alleged, in both cases, only for convenience sake.

The Churches which were thus opened to those of our faith are the Orthodox Church in Shrewsbury, and the Baptist Church in the New England Village, (Grafton.)

Still another member of the same Unitarian Church, who now resides in a community where there is none but an Orthodox Church, has been particularly invited to their Communion Table, it being known that she is a Unitarian.

When it is considered that the history of *one* Church only, furnishes these facts within the period of a few months, may we not be encouraged to hope that the walls of partition are falling away?

For the Register.

RURAL EXCURSION. SUNDAY SCHOOL ADDRESS.

The rural excursion of one of our Sunday Schools and religious Societies, on Wednesday last, was truly a pleasant and profitable season. The beautiful grounds of Mr. Bacon at Medford were generously thrown open and prepared for their use. The number assembled was large. Of the services at the second Grove, we could not say too much. At the commencement the ordinance of Baptism was administered by their pastor, Rev. S. Barrett, to nine young persons of his flock, accompanied by remarks, and prayers and hymns, which made the service one of great interest. After which addresses were made by Mr. Edwin G. Adams of the Divinity School, Cambridge; Mr. W. D. Coolidge, Superintent of the West Boston Sunday School; by Rev. F. T. Gray, and W. P. Jarvis Esq., Superintendent of the South Congregational Sunday School.

The following remarks, in substance if not in words, omitting some complimentary expressions, are those which were made by Mr. Coolidge. They are marked by so much good sense and true feeling, that they deserve to reach the minds of other parents and children, besides those who were present at their delivery.

'I thank my kind friend and brother for this privilege of uttering a thought or two on an occasion so pleasing to you my friends, neighbors, and fellow-laborers in the good cause of Sunday Schools. I would gather for myself from every pattern of fidelity, of faithfulness, a lesson to carry home to my own little flock.

What is it, that has induced all this care and preparation, what is it but another evidence of that fidelity, that faithfulness which characterises your School, its Superendents and its teachers? What is it but the evidence how highly you appreciate and value this Institution? How delightful are the associations which spring from the connection of teacher and pupils, of parent and teacher, and of both, with the minister? How must his heart be cheered when he finds one united effort from all his people to cherish the lambs of the flock, to elevate their character, and to improve their hearts, to lead them by the paths of piety and religion to the arms of him who has said, that of such is the kingdom of Heaven?

I have said, that the associations which spring from these connections were delightful. They are so indeed; but every parent here will bear me witness, that they are elevating and improving to the parent's heart. Who has not felt the kindly influences of the Sabbath School upon his own heart as his little one comes and breathes out its simple tale of purity, or benevolence, or love—of kindness, gentleness and peace—which it has learned in the Sabbath School! Take courage, fellow teachers, I can speak as a parent would speak, as well as one of you, for my own heart has felt its influence, and the hallowed words of a beloved teacher of my own child, now lingering on the bed of sickness and pain, have sunk deep into the heart of my little one, and left an impression there which time will never efface. What parent that hears me, but will say, teacher, go on in your good work. We greet you, with the kindest greetings, and bid you a firm, God speed. We all have but one hope, one prayer, and that is, May God bless the Sabbath School!

I have a word or two for my little friends. There is a lesson I would have you learn from a scene like this. Much care and preparation has been made for your enjoyment to-day. I would have you learn the lesson of fidelity, of faithfulness, which you see all around you. How faithful and true is yonder beautiful Sun! Punctual to his appointed movement, he rises to cheer you on in your duties and your plays. With what equal fidelity does he sink again at night, that you may repose and rest, and be refreshed for the duty of the coming day. How faithful is all Nature! The trees put forth their foliage to shield us from the same sun; the herbage and the fruits all come at their appointed season; and all are faithful to the great law of their being. I would have you learn the lesson of fidelity, of faithfulness, which you see all around you to-day. Be faithful to your many advantages. Be faithful to God, to duty, to your dear parents. Let your mother in particular, be to you, on earth, the most sacred object of your affections. Go to her with all your doubts and fears; your hopes and your plans. Keep nothing from her, for as she was your earliest, so she will ever be your best friend and counsellor,—so that when you go out into life, you will be armed by her Christian counsels to meet the perplexities and temptations which surround you. Your mother's words will be a shield over you, and her prayers will ever go up for a blessing on her child.

And let us all in the several spheres of usefulness in which our Creator has placed us, be faithful and true to His requirements, remembering his gracious promise, that if we are faithful over a few things, God will make us rulers over many things.

We would leave our little ones to the disposal of that Wisdom which cannot err, and we would pray, that the arms of that Love which is unchangeable and everlasting may encircle them.

So may we all go on, each in the sphere of duty here, inculcating purity of life by our own example, and finally meet together a happy and united band around the throne on high, and there join again our voices in one hymn of praise to the Great Creator and Friend of all.'

For the Register.

INSTALLATION AT EAST LEXINGTON.

The Installation of Rev. Theodore H. Dorr over the Unitarian Church and Society in East Lexington, took place on Wednesday, the 2d instant. The Council was convened at 2 P. M. The exercises in the Church were at 3, and in the following order. Introductory Prayer by Rev. A. B. Muzzy; Selections from Scripture by Rev. B. Frost; Hymn written for the occasion by Rev. R. C. Waterston; Sermon by Rev. E. S. Gannett, D. D; Prayer of Installation by Rev. J. Field, D. D; Hymn by Rev. J. Pierpont; Charge by Rev. William Ware; Right Hand of Fellowship by Rev. Frederic A. Whitney; Address to the Society by Rev. C. Stetson; Concluding Prayer by Rev. Samuel Ripley.

The occasion was made more interesting from its associations with the late Dr. Follen, beloved of all who knew him, who ministered to the Society for a time;—who devised the model of their church, somewhat unusual, but beautiful, and who, as may be remembered, was on his way from New York to preach at its consecration, when he was lost in the unfortunate Steamer Lexington. A beautiful allusion was made to him by Rev. Dr. Gannett in the close of his sermon, who further explained to the audience the significance of certain emblems carved on the Pulpit, the Star, the wreath of Thorns, the Cross, the Communion Cup, which Dr. Follen had designed, and which he purposed to have himself explained in his consecration sermon. A touching tribute was also rendered to his memory by Rev. Mr. Whitney in the Right Hand of Fellowship who spoke thus kindly of him as, with his classmate, 'their reverend Master at the University'—briefly delineating his character as a fit illustration of that Christian Faithfulness—the great condition of all true Christian Fellowship—of which chiefly he was speaking.

The Discourse was a full accurate Evangelical statement of the object of the Saviour's mission, occupying in the delivery, an hour and a half. Text from John's First Epistle 4, 14, 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world.' The need of the Christian Revelation for a world lying in sin, its complete adaptation to its own great end, the authority of the Saviour as a special Teacher and Messenger, and the processes experienced in the work of redemption were, all, with other topics, most earnestly and thoroughly discussed. Vast as was the subject, we were never more disposed to say that justice had been done to it.

The delivery of the Charge was interrupted by the illness of Rev. Mr. Ware, of which many of our readers are apprised. He had spoken but a short time, when he was obliged to sit down and shortly, left the Church. We are happy to learn that his illness, though serious at first, has in a good measure abated; and hope we may see in print the Charge to which, only in part, we were permitted to listen.

In the Right Hand of Fellowship the objection to the Christian Ministry at the present day, that in its brief continuances, its often parted relations, it hardly offered a welcome to the seeking servant, was considered. In allusion to former years, it was maintained that the present were as promising to the truly devoted Christian Pastor and Teacher as earlier days. Christian Faithfulness in word, spirit, and life was now, perhaps more than ever, the basis and pledge of true Christian Fellowship.

Rev. Mr. Stetson gave excellent counsel, as usual, in his Address. The People should cooperate willingly, fully with their Pastor. To this end, they must allow him entire independence. If he was cramped, there could be no mutual co-operation. If he differed from them, it was worth a thought whether he might not be right and they wrong. They, at least, should hear him patiently, candidly. He was not to be regarded only, as a Priest, but chiefly as a Christian Friend and Counsellor. *All* should be Priests.—We are not sure but this idea is pressed a little too much now. We think there is a bad as well as a good sense in the precept of late days often urged, to sink the Minister in the Man. All *should* be Priests. Nevertheless, one specially educated and set apart by rites for the office of the Christian Minister, is virtually and in fact, thereby distinguished;—a distinction, which, as it can not be wholly abolished in the public mind, neither, as we candidly believe, would the People thank the Minister wholly to disregard it.

The three devotional exercises were discharged with much fervor and appropriateness and the selections from Scripture were happily made.

The Council supped together at Cutler's Hotel, with nothing to mar the enjoyment of the occasion, but the sudden illness of their Brother Mr. Ware, who was meanwhile, detained at the residence of Mr. Smith, whence he was removed on the Saturday following to his own residence at West Cambridge.

In the evening the Communion service, with appropriate religious exercises, was administered in the Church, by Rev. Mr. Whitman, who is about to be installed over the first Church and Society in Lexington.

The following Hymn, by Rev. R. C. Waterston, was sung at the Installation of Rev. Theodore H. Dorr, as Pastor of the second Church in Lexington.

O, Lord of Life! to thee we pray,
Send down thy spirit from above,
And fill, great Fount of truth! this day,
Each mind with light, each heart with love.

Here may a grateful people bow,
To thee, who spake and it was done,
And here be ever loved as now,
Thy living word, thy loving Son.

This hallowed church, long may it stand
The hope of Age, the joy of Youth,
A sacred watch-tower in the land,
A mighty battlement of Truth!

Here labored one,* who, meek and mild,
Was kind and generous, true and just;
In whom the sweetness of a child,
Was blended with a martyr's trust.

O, may thy blessings fall this day
On him who now is set apart;
Teach him what thou wouldst have him say,
And fill with holy love his heart.

Thy suppliant children wilt thou bless,
Conform our wills unto thine own,
Give to thy glorious word success,
And raise within each soul thy throne!

* Rev. Dr. Follen.

For the Register.

UNITARIAN CHURCHES IN SOUTH BOSTON.

The following correspondence and resolutions, indicating the truly Christian state of feeling, between our brethren of the two Societies in South Boston, are in this point of view worthy of notice, and sure of being read with interest by all who delight in the spectacle of Christians dwelling together in love.

South Boston, July, 18, 1845.

DEAR BROTHER:—A number of Gentlemen connected with the Hawes Place Society, feeling an interest in the prosperity of the New Unitarian Society recently gathered in South Boston, have desired to convey to its members some token of their friendly regard. They have procured, for this purpose, a set of the vessels used in the Baptismal and Communion services, together with a copy of the Sacred Scriptures. And they now request me, in their name, to present them to you, and to ask you to accept them as a mark of their sympathy and good will.

Trusting that this may be but the commencement of a long continued interchange of kind offices between our Societies, and that we may ever hold our common faith in unity of spirit, in the bond of peace, and in righteousness of life.

I remain your friend and Brother.

GEO. W. LIPPITT.

To the Pastor and Members of the Broadway Unitarian Church and Society.

Broadway Unitarian Society,
South Boston, July, 22, 1845.

BRO. LIPPITT:—Your communication in behalf of Brethren of the Hawes Place Society, together with the beautiful vessels of our Christian rites which you have furnished our Sacramental Board, and the Holy Scriptures which you have laid upon the altar at which we meet, have been received, and we are instructed by the enclosed votes, as well as prompted by our own hearts to render suitable acknowledgements.

We thank you, Gentlemen, for the substantial aid you have given us in this day of our small things as a religious Society.

Especially do we prize your gifts as tokens of goodly Fellowship and Brotherly Love.

May we ever be responsive to the spirit you have breathed towards us, and may these gifts of yours, ever before us in our holy services, throw forward their pleasant influences upon all our future intercourse.

Asking for you, as well as for ourselves and all men, that Charity which is the bond of perfectness, we are gratefully

Your Brethren in the Faith and Hope of the Gospel of Our Lord and Saviour Jesus Christ.

MOSES G. THOMAS,
FRANCIS ALGER,
ISAAC ADAMS,
STEPHEN JENNY,
ISAAC P. CLAPP,
SETH PETTEE.

To the Pastor and Members of the Hawes Place Church and Society.

BOSTON, JULY 22, 1845.

At a meeting of the members of the Broadway Unitarian Church and Society it was voted unanimously, that the present from 'a number of Gentlemen connected with the Hawes Place Society,' 'of a set of 'Baptismal and Communion Services, together with a copy of the Sacred Scriptures,' accompanied with a friendly communication expressing 'their sympathy and good will' towards a sister Society, be accepted, and an answer returned signifying our gratitude and friendly feelings towards them.

Voted, unanimously, that the thanks of this Society be presented to the Gentlemen connected with the Hawes Place Society for their appropriate and valuable present of a set of elegant Baptismal and Communion Services, with a Copy of the Holy Bible to this infant Society; and that we regard with feelings of great respect and pleasure these valuable mementoes of Christian duty, and those sentiments of Brotherly Love, Christian Fellowship and kindness, from the Parent Society in this place.

Voted, that the Rev. M. G. Thomas with the Standing Committee of this Society, be a Committee to return an answer in accordance with these votes.

SAMUEL WALDRON, Chairman.
J. P. CLAPP, Secretary.

NEW PUBLICATION.

1. 'The History of Romanism: from the earliest erruption of Christianity, to the present time. By Rev. John Dowling, A. M. Pastor of the Berean Church, New York.' Edward Walker, 114 Fulton Street, 1845.

This is an octavo volume of some 670 pages. It is very handsomely got up, and is adorned and rendered additionally valuable by numerous well executed engravings. It is written in a good style, and the impression a cursory exploration has made upon us is quite favorable.

It contains a good amount of matter, well arranged. It gives a fair definition of Protestantism, and represents Luther's doctrine of 'justification by faith' in a just light. The Calvinists are apt to misrepresent it, we think. In the mind of Luther it meant what we mean, when we say that religion is a spiritual principle of life and character.

James B. Dow, 141 Washington street, has published 'The Episcopal Observer' for July, 1845. This number contains a sermon by Bishop McIlvaine of Ohio, on 'the Holy Catholic Church.' This discourse maintains the sensible and sound doctrine that the Church of God is composed 'not of visible walls, but of invisible minds,' and that all who have the spirit of Christ belong to his kingdom.

William J. Reynolds, 20 Cornhill, publishes 'The Common-School Book-Keeping, being a simple and practical system, by Single Entry,' &c., by Charles Northend, Principal of the Epes School, Salem, Massachusetts.

Mr. Northend is well known to us, as a most enlightened and successful teacher. From an acquaintance with him, as an instructor, and from an examination of the general appearance, arrangement, and character of his system, we confidently recommend it to teachers and pupils.

The Southern Quarterly Review for July is published, and appears to sustain its reputation.

'The Universalist Miscellany' for July, among other good articles, has a valuable notice, by Rev. O. A. Skinner, of Rev. Mr. Lothrop's excellent Sermon on 'The Christian name and Christian Liberty.'

Samuel G. Drake, 56 Cornhill, has published 'A sketch of the History of Newbury, Newburyport, and West Newbury, from 1635 to 1845, by Joshua Coffin, A. B. S. H. S.'

This is one of the most complete and valuable local histories yet published. Its materials were uncommonly rich and abundant, and have been condensed into a faithful, minute, and interesting record.

The volume contains many engraved representations of ancient edifices, of natural objects, and of distinguished persons, among them admirable portraits of Chief Justice SAMUEL SEWALL, who died in 1728, and of the celebrated WHITFIELD, in the act of preaching.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

DOCTRINAL PRINCIPLES OF THE SOCIETY OF FRIENDS.

One of the most inauspicious and inconsistent occurrences in the theological world, of late years, is the violent and bigoted doctrinal zeal with which the Society of Friends has been imbittered. Their great distinctive principles and sentiments, in reference to the operations of the spirit, independently of ceremonies, forms, and creeds—so long as they were adhered to—rendered them an integral, and, to a certain extent, an effective portion of the great brotherhood of liberal and free minds. To this brotherhood they were also linked, by the characters, and by the spirit, of many of the leaders, indeed of all the great minds that had taken the lead, in their foundation. It was a painful sight to behold the spirit of Orthodox bigotry, and a blind and intolerant zeal for Trinitarian and Calvinistic creeds, prevailing in a community, whose glory consisted in numbering WILLIAM PENN, a Unitarian, among its founders, and in preferring the inspiration of every free, and independent soul, to the dry husks of scholastic dogmas, invented in darkness and imposed by usurping power. The original system of the Quakers was congenial with a class of minds, which would have found sympathy among them, had they preserved their doctrinal liberality, but which, repelled from them by their bigotry to creeds, have either remained in communions to which they did not belong, or have separated into distinct sects, of Transcendentalists, of Come-outers, or of 'Communities' of various names.

We rejoice to find, from the following, in the 'Friends Weekly Intelligencer,' that this large and in many respects interesting class of our fellow Christians, are beginning to see the falseness of their present position, and we gladly welcome them back to the fold of free and liberal minds.

The introduction of a creed or formal confession of faith into the Society of Friends, which, for the first time in its history, was attempted in the year 1827, was a sad departure from original principles; it was a virtual abandonment of the ancient bond of union which had cemented the Society into a firm and united compact, unbroken (except by the defection of George Keith) during a period of nearly two centuries, and substituting therefor a mere verbal standard.

For unity of feeling and brotherly love, uniformity of sentiment and opinion about doctrinal questions was demanded—as though honest differences of opinion on these subjects could not exist without the interruption of the general harmony. Men's doctrines and modes of faith became the subject of scrutiny, instead of their lives and conversation among men. The prevalent orthodox doctrines of the times assumed great importance in the eyes of many members of the Society, and have gradually obtained such an ascendency, that a large number of those who, in contradistinction to the adherents of simple and genuine Quakerism, acquired the name of Orthodox Friends, have become engulphed in the popular current, and retain at this time little else of the Quaker than the garb, manners, and other peculiarities. To these beautiful symbols of the simplicity of our faith they rigidly adhere; while at the same time, they are contending for the importance of a correct theological belief in abstruse and unintelligible dogmas, and are taking sides with those who would stamp dissenters from the popular creed with the mark of heresy.

The tendency of this new course of action was clearly perceived by many worthy Friends, who at the division in 1827, took decided ground against it, and united with the main portion of the body in an endeavor to maintain the original principles of the Society. Twenty years have fully developed the results of this departure, and those who were then warmly united *in opposition* to the majority, and branded them *with* opprobrious epithets, are now contending with each other about those very doctrines which they jointly set up as the test of christian fellowship.

What will be the end of this controversy, it is impossible to foresee; but whether it be for good or for evil to the cause of Truth, it will at least teach the futility of any attempt to establish uniformity of opinion or doctrine in a Society which was originally instituted on the ground of individual obedience to the Divine light and life in the Soul—and the danger of leaving this safe and infallible rule of action, and embarking on the uncertain sea of theological speculation.

THE STATE OF RELIGIOUS KNOWLEDGE IN ORTHODOX COMMUNITIES.

The following passage, from a Report made by persons of responsible character, while it contains some suggestions worthy of serious consideration by all, of every communion and in every portion of the country, reveals, at the same time, certain symptoms of weakness and decay in the system and influence of Orthodoxy. Where the Bible is interpreted, and religion presented, in the dress of Calvinism—in the forbidding costume of errors and superstitions which were invented to frighten and subdue the faith of ages of utter popular ignorance—it will be found that a continually increasing number will reject them altogether.

It is true that the catechisms which were heretofore drilled into the minds of the young are falling into disuse. Parents and Pastors who do not themselves believe *their doctrines*, will not have the heart, to enforce them, in all their darkness and perplexing inconsistences and unintelligible jargon, upon the ever reluctant faith of the young.

Not even children can be made to receive these antiquated errors, unless they are first thrown into that state of partial insanity called 'conversion'—and, such is the ascendancy of common sense, that it is probably indeed true that 'the *conversion of children* is becoming obsolete among us.'

TO THE CHURCHES WITHIN THE BOUNDS OF WEST HANOVER PRESBYTERY.

Dear Brethren—

The undersigned having been appointed to address a letter to the churches within the bounds of West Hanover Presbytery, on the subject of Sabbath Schools, would affectionately invite their serious attention to the following considerations.

It is a painful, but an unquestionable fact, that a large number of youth, within our bounds, are growing up without anything like religious or moral training. Deplorable ignorance on the awful subjects of a world to come, prevails to an alarming extent. In hundreds of families the Bible is seldom read, and never studied. Children there are, all around us, who cannot read, who have no access to the Scriptures, and who are as ignorant of the great Creator and the cardinal doctrines of Christianity, as the rude sons of a frigid zone. Scores of habitations are scattered about our hills and valleys, crowded with immortal minds, on which not one ray of the Book of Life has shed its precious light. Heathenism, infidelity and cruelty are there, but not one heaven-born principle has been felt,—all is the dark and cheerless scene of a moral desolation. To such, the Sabbath has no charms; it brings no blessings. Without the aspirations of immortal beings, they are contented to live and die in the valley and shadow of death.

But this state of things is not confined to the more humble walks of life. Children of those who lay claim to respectability, and who are members of the church visible, are lamentably deficient in biblical knowledge. Regular, thorough and systematic instruction at home, is, we fear, to a great extent, laid aside. Children are not now indoctrinated as formerly. Lighter and easier modes have been substituted.—Those plain, simple, yet effective processes of religious training—under which our forefathers were reared, and to which, in some good degree, they owed their greatness, holiness, and eminent usefulness, are now regarded as antiquated. The ephemeral productions of the present day have, in many instances, taken the place of those great compends of religious truths, which have been handed down to us as the immortal monuments of wisdom and piety of other times. With many, it is regarded as a species of cruelty, to compel a child to learn, in the form of a catechism, what is a cold, dry, cheerless system of theology. It is to trammel the mind—and check the lofty aspirations of the youthful soul.

This is an age in which parental authority is comparatively ineffectual. Parental indulgence, in all its varied forms, is a growing evil. Like the plagues of Egypt, it is spreading and widening, and leaving nothing to mark its track, but the dreary fragments of blasted prospects, ruined characters, and wretched homes. Children, as soon as they can distinguish right from wrong, transform themselves into men and women—take the sceptre from the willing parent, and become their own guides and governors. A spirit of independence and filial insubordination is awfully prevalent. A restlessness under restraint—a disrelish for the profitable and elevating—a morbid appetite for the novel and demoralizing—a preference for the worldly and sensual, to the intellectual and spiritual, is peculiarly characteristic of the present generation.

It is believed that a large proportion of our congregations, receive little or no benefit from the ordinary ministrations of the sanctuary.—The preacher, however simple his style, or plain and forcible his reasoning, is incomprehensible to many of them. They have never been *thoroughly taught* the simplest elementary ideas of inspired truth, and, with minds so perfectly agitated, and mental habits so radically defective, they are utterly incapable of giving

attention to, or of profiting by a plain logical discourse. Look through the bounds of our Presbytery, and see how few of our children give any evidence of practical godliness. Indeed is not the ides of the *conversion of children* becoming obsolete among us? Is it not a thing we seldom think of, rarely expect, and almost forget to labor for? Have not the mothers and fathers in Israel ceased, in a great measure, to plead and agonize for the salvation of their offspring? Do we not consecrate them to God in baptism, and then bring them up at the shrine of Mammon? [Watchman of the South.

ASCENDANCY OF PUSEYISM.

The 'Christian Observer' presents the following condensed notice of the latest development of the *strength* of what is called Puseyism, in the Episcopal sect. It is well for us to bear *in mind* that this, like other movements in the *religious* world, is made up of contradictory *elements*. Wherever, in this age of progress, and expanding liberality, we behold a contest going on, with any thing like equal energy and success, we may be sure that both parties have armed themselves with weapons tempered and sharpened by the spirit of the times. In this Puseyite movement, its opponents are strong in battling against its pretensions to priestly power and absolute authority, but its advocates seek to ally themselves with the reason and intelligence of the age, by discountenancing bigotry of doctrine, and allowing currency to greater freedom of discussion and profession in matters of abstract, speculative, and Scriptural, faith. Both parties draw their strength from the fountains of liberty and truth, and we may therefore look on with composure, in the thought that the victories of each will enure to the good of our cause.

THE EPISCOPAL SEMINARY, NEW YORK.

The anniversary exercises in this Seminary were held during the last week in June. Dr. Doane, the Bishop of the Episcopal Church in New Jersey, delivered the annual sermon before the Alumni, and Dr. Hopkins, of Vermont, made an address on the conferring of the Diplomas. The graduating class was very small. It will be recollected that its ranks were thinned, last spring, by the dismissal of four students on account of their Romish sentiments; and one, a son of Chancellor Walworth, has since apostatized and entered the Romish communion. At the meeting of the Board for the election of Trustees, the Puseyites triumphed. They carried every measure in their own way. A preamble and resolution were offered, giving notice of an intention to move the next special meeting of the Board of Trustees, that the suspended Bishop Onderdonk be removed from his office of Professor of the nature, ministry, and polity of the Church, which he has held ever since he became bishop. A motion was instantly made that it be laid on the table, and was carried by a vote of 41 to 11! This of course is regarded as a great triumph; and could the Puseyite party control the stern tribunal which public opinion erects, they would no doubt persevere in their efforts to reinstate him in the Episcopal office.

CALVIN'S PERSONAL APPEARANCE.

One of our exchange papers, gives us the following, as taken from a letter, written at the time, descriptive of the personal aspect of the Genevan Reformer.

'He resembles an old hermit of the Thebaid, emaciated by vigils and fasting, his cheeks colorless as those of a corpse but his brilliant eye glows with an unearthly fire. His figure slightly bowed, the bones seem bursting through the skin, but his step is steady and his tread firm.'

ORTHODOX PROFESSIONS OF LIBERALITY.

We extract the following from the New York Evangelist.

THE CHRISTIAN ALLIANCE. Rev. Dr. Adams, of New-York, who has recently returned from Europe, delivered a very interesting and appropriate discourse on behalf of the Christian Alliance, last Sabbath evening, in Rev. Dr. Cox's church, Brooklyn. His discourse was founded on Acts 17: 11. The noblemen of Berea. The preacher vindicated the right of private judgment in matters of faith against the arrogant claims of Roman conscience-keepers in a masterly manner. It is a great misfortune that the Pope and his cardinals could not listen to a discourse like that. The preacher maintained that the one great controversy of the world now is, whether the word of God shall be the only rule of faith and conduct. The discourse itself abounded with classic and historic allusions illustrative of great principles, and was worthy of the head and heart of the preacher, and was listened to with deep interest to its close by a large audience. We hope the discourse will be often repeated, or given to the public in a printed form.

In reading such passages and articles in the Orthodox journals, we are compelled to ask what does it mean?

'The preacher maintained that the one great controversy of the world now is, whether the word of God shall be the only rule of faith and conduct.'

This is what we have always contended for, and all that we demand of our fellow-Christians. In their movements against Romanism, the Orthodox allow and maintain it. *Are they sincere, honest, and in earnest in this?* If they are, how can they deny us the Christian name, or excommunicate us from their fellowship?

With what face can they hold out a system of interpretations of their own, and compel us to give up our interpretations of the word of God, and receive theirs?

How can they insist upon their creeds and systems as the rule of faith, and substitute them in the place of the word of God?

How can they arrogate to themselves, and deny to us, the name of orthodox, seeing that we as well as they, hold to the 'only rule of faith and conduct?'

THE VANITY AND INSOLENCE OF BIGOTRY.

The Youth's Companion is a publication designed for children, and circulated among Orthodox families in this community. It presents the following, among other choice matters, to its young readers. If there is any truth in it the anecdote is disgraceful to the manners, and sense, and character of D'Aubigne.

The selection of such matter to be laid before their children, is not indicative of much good feeling on the part of our Orthodox neighbors.

AN ANECDOTE OF D'AUBIGNE. Dr Sewall, in his late tour in Europe, in company with an Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigne. Soon after their introduction, D'Aubigne inquired of the clergyman to what denomination of Christians he belonged. With some little hesitancy, he replied that he was an Unitarian. A cloud of grief passed over the face of the pious historian—and all was as before. The hour passed pleasantly, and the moment of parting came. D'Aubigne took the hand of the Unitarian, and fixing a look of great earnestness upon him, said: 'I am sorry for your error. Go to your Bible—study it—pray over it—and light will be given you—*God was made manifest in the flesh.*'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ Steamboat navigation is established between the waters of the great Lakes and the Mississippi river. From Galena a boat runs to a point, one hundred and thirty miles above Fort Winnebago—another steamboat comes to a point on Lake Winnebago. The two boats here are about a mile apart and in sight of each other. The Winnebago boat goes within six miles and a half of a point where still another is in waiting to proceed to Green Bay. Three steamboats complete the route, with a portage of one mile, and another of six miles and a half. Two short canals are only required in order to open a continuous navigation, by steam all round the interior of the Union.

☞ A writer in the Daily Advertiser complains that in this city and some other places, there is great neglect in returning, for registration, births, marriages, and deaths. In order to secure a complete and sure return in all cases, the duty must be put upon public officers who can be reached by the legislative power, and a fee must be made dependent upon the entering of each return. The superintendents of burials can be relied upon for the returns of deaths. Might not a certificate, signed by the officiating clergyman or magistrate, and deposited with the town clerk, be requited to legalize a marriage? Might not a local police officer be required to return every birth in his district, and have a small fee for each? It is wrong to impose so much care and labor upon any, unless such provision is made as will secure a universal observance, because if not universal, the object is defeated, and what is done is thrown away.

☞ An arrrival at New Bedford brings account of a battle between the natives of the Bay of Islands, New Zealand, and the English residents, in which the latter were defeated and driven off, after the loss of twenty or thirty killed, among them the commander of a sloop of war, and a large number wounded. The remainder escaped to the ships, and the victorious natives burned the town to ashes.

☞ The business on the Reading railroad has more than doubled annually for three years. In one week the transportation was as follows:

1843	5,463 tons.
1844	10,671 "
1845	22,825 "

☞ In anti-railroad times, Concord, New Hampshire, was the great stage-coach metropolis of New England. It was a beautiful and animating sight of a bright summer morning, about sunrise, to watch the coaches, with their gay and prancing teams of six horses each, as they wheeled about the square, collecting their passengers, and then dashed off in all directions towards the four quarters of the compass. We are glad to learn that the railroad has not diminished the business of stages, but that the multiplication of travel it occasions, has opened new, or enlarged the old, lateral routes. This is similar to the effect every where. The addition of these great arteries of travel, instead of dispensing with, or draining off the common roads, which may be likened to the smaller veins of the public circulation, has filled them with a swelling tide of quicker and warmer life.

☞ On Friday afternoon, the 18th, there were several fires in Boston, attributed to incendiaryism.

☞ On Wednesday (16th) the corner stone of a new College Chapel was laid at Brunswick, Maine, with appropriate ceremonies. Charles S. Davies, Esq., of Portland, delivered an interesting address on the occasion, a letter was opened and read from Governor William King of Bath, which contained a donation of $6000.

☞ On Thursday, (17th) the senior class had their valedictory celebration at Cambridge. After a devotional exercise, the class escorted the Government of the College to the chapel where an oration was delivered by Mr. George S. Emerson of this city (son of George B. Emerson Esq.) and a poem by Mr. Porter, from Niagara Falls, members of the class who had been elected by their associates to discharge these honorable and interesting services. They acquitted themselves with credit. The exercises were closed by an ode, written for the occasion, by one of the class, and in the singing of whtch they all joined. In the afternoon they assembled on the green, to interchange their parting expressions of affectionate interest in each other. The scene was rendered delightful by the presence of numerous friends, by music, and by dancing under the shade of trees which had waved their branches over so many happy hours. A thunder storm rising they adjourned to the spacious picture gallery, in Harvard Hall, when the dancing and interesting excitement of the day were continued until its close.

☞ The steamer Britannia arrived on Saturday morning last at six o'clock, 14 1-2 days from Liverpool. 104 passengers—21 to Halifax, 66 to Boston, and 17 from Halifax.

There is no news of public importance. Queen Victoria continues to keep herself and her subjects alive by constant pageants, visitations, and excursions. Upon the rising of Parliament she will accompany Prince Albert on a visit to Germany, to spend his birth day, Aug. 26th, at Saxe Gotha. In the mean time the King and Queen of the Belgians are on a visit to Victoria.

Sir William Webb Follet, the Attorney General of England, died on the 28th of June.

The steamer Cambria, from this port, arrived out on the 27th of June, in the shortest passage ever known, 10 days and 18 hours. On the same day, at an earlier hour, the Great Western had arrived from New York, after a passage of 14 days and 9 hours. The Cambria's passage was the shortest ever made by four hours.

The British Association for the advancement of science, met at Cambridge on the 20th of June.

Sir John Herschell was elected President, and Mr Everett, the American Ambassador, was called upon to address the President on taking the chair.

The overland mail brings no intelligence of moment. The weather was very hot in Calcutta, and there had been a large fire there. The most remarkable event, in that quarter, was the destruction by fire of an American ship, and the loss of the supercargo, a young gentleman, belonging to Salem, whose lamented death has filled many hearts with grief, and from the circumstances of it, cannot but awaken the interest and sympathy of every person of sensibility.

LOSS OF THE AMERICAN SHIP 'VIRGINIA.' A Calcutta paper says:—'We have received some particulars of the loss of the unfortunate Virginia, which was outward bound, it seems. The fire was first discovered by the man at the wheel, who observed the smoke issuing from a small hatchway under his feet. They had barely time to get the boat out, and just as they touched the water, the decks burst open, and the flames rushing up compelled all hands to leap overboard. In less than twenty minutes from the first discovery of the fire, the form of the hull was no longer discernible—Nothing was to be seen to indicate where she was but one burning mass. The unfortunate supercargo Mr. Lander, who had his life-preserver on, and was a capital swimmer besides, was seen with uplifted hands on the bows, from whence he leaped into the sea. He was taken into one of the boats, but suddenly jumped out of her and swam directly towards the blazing vessel. He disappeared, and was seen no more. He was in bad health, and it is supposed that the dreadful catastrophe had brought on delirium. He was the only person lost, but the rest had barely time to escape in such confusion that they saved nothing but their lives, if we except chronometers and compasses, as we stated yesterday. The fire is supposed to have originated in the lower hold, but how we do not clearly understand. All we know is, that the cargo was composed of saltpetre and linseed. It is believed that the ship must have been on fire two or three weeks, and she must have been a mere shell to have disappeared so suddenly. She was a fine vessel, about three years old, and the hull and cargo together were valued at 130,000, rupees.'

A letter from Capt. Cotting, of the Virginia, says he discharged his pilot at half past 4. A. M. of the same day the smoke was seen issuing from the cuddy hatch under the man at the wheel, and also from the after hatch. The ship was then about 22 miles S. E. from the Sand Heads. In about 10 minutes from the time the fire was first discovered the after hatch blew off, and at the same time the fire forced its way through the ship's side, on the starboard quarter, a short distance from the water line. In about 10 minutes from this time, the boats having been got out, the crew, feeling the deck rising, jumped into the sea, and succeeded in getting into the boats, cut the painters and shoved off. Almost at the same time an awful explosion took place, the fire rising to the height of 200 ft. from the main and after hatches, and a few seconds afterwards from the fore hatch. At the same time the main and mizen masts went by the board. Five minutes from this time the ship disappeared with all her cargo. In 25 to 30 minutes from the time the fire was first discovered, no trace of the ship was visible. All that was saved, was two boats, chronometer, sextant and one compass.—[Newburyport Herald.

☞ On the 26th of June, the barque Ten Brothers, of Waldoboro' Maine, from Galveston for Antwerp, with a cargo of cotton, was burnt at sea. The crew were taken off by a French vessel and carried to Havre.

☞ The ship Centurion, of Newcastle, Maine, from New Orleans for Boston, with cotton, was totally lost on Nantucket South Shoal on the 18th of July.

☞ Between three and four o'clock on the morning of Saturday, July 19th, a fire broke out in an oil factory in New York, which spread into a conflagration, only equalled in extent and destructiveness by the great fire in that city some years since. The flames were not subdued until afternoon. Some 300 buildings were destroyed, which with their contents were probably worth from twenty to thirty millions of dollars. The fire was to the south and west of Wall street, and the Merchant's Exchange. It destroyed the Waverly House, and crossed Broadway. At about four o'clock a store blew up, from what cause seems not settled, with an explosion so tremendous as to drive in windows and doors, for a great distance round, to shake the walls of the houses throughout the city, and make itself felt for many miles in all directions. One man was blown from the top of a building over two squares, and descended to the earth, strange to say, with no other injury than a sprained ancle. He was borne on a piece of the roof, in safety through the air. A letter, partly burned, was picked up, at a distance of 7 miles, on Staten Island. The harbor and narrows and entire surface of land and water, were enveloped in smoke, and traversed by blazing balls of fire, and flaming beams and boards, and a shower of brands and of every variety of articles swept aloft and borne along for miles by the hurricane fury of the heated and whirling atmosphere, fell over all the surrounding region. It is feared that many lives were lost. The military were ordered out, and the United States troops were marched to the spot to render what aid they could. The Battery and the Bowling Green were filled with piles of goods and furniture. No language can describe the scene. It was a wild and fearful, and awfully sublime, display of elemental fury and ruin.

☞ The tolls on the New York canal have been reduced, to such a point of relative cheapness as cannot fail to multiply transportation over it, and increase to a great extent the flow of business along its line from Buffalo to Albany.

☞ A man named Green has been tried and convicted at Albany, for the murder of his wife, by poisoning. The case is stated to be of a degree of cruelty and inhumanity beyond all precedent.

☞ 15,000,000 gallons of water have been received daily from the Croton works and consumed in the city of New York during this warm weather.

☞ In the island of Jamaica, there are 6,784 landed proprietors, having each more than 10 acres, and 19,397, having less—justly regarded as a favorable indication. If, as is said, this large number of small proprietors has been created since the emancipation act, by colored freedmen, it is rendered certain that they will, at last, and before long, be the sovereigns of the island.

☞ The various counties of Pennsylvania are emulating each other in vigorous and successful efforts to raise the sums apportioned upon them to pay the August dividend on the State debt. Enough is already accomplished to meet the demand. In the mean time the credit of the State is rising, and its stock commands an advancing price in the foreign market.

☞ 8000 persons purchased tickets at the recent floral procession in Boston, at 6 1-4 cents each, making $500,00. The gross receipts, including the sale of flowers, amounted to $1,500,00.

☞ At the late session of the British Parliament, various private corporations, and companies for constructing works of different kinds, were established, with an aggregate capital stock of £94,-812,813.

☞ The semi-centennial celebration of Union College, Schenectady, took place on the 22d; the day was fine, and the occasion satisfactory and agreeable in all respects. The oldest graduate, Mr. Sweetman, delivered an address. Alfred B. Street, of Albany, a poem, and Rev. Dr. Potter a historical discourse.

☞ The Schuylkill coal trade, for the third week in July, is shown by the following amount of transportation, during the same week in three years.

	1843.	1844.	1845.
Schuylkill canal,	14,717	12,952	5,485
Reading railroad,	5,159	10,692	23,768
Total,	19,876	23,644	29,259

For the Register.

OBITUARY.

MISS MARTHA E. HUNT.

In Concord, on the 9th inst., Miss Martha E. Hunt, aged 19. This young lady, in great depression of spirits, and a temporary insanity, threw herself into Concord river and was drowned. From remarks dropped to her friends, from her letters, but especially from her private journal, kept up to the day before she committed the deed, we have a clear view of her state of mind. There is nothing in this journal that makes it improper to publish extracts. Although kept carelessly in pencil, scarcely legible, on the last leaves of a book of Italian Exercises, yet it reveals glimpses of thought and feeling, scarcely less deep than Augustine's Confessions. The case of this young lady is so interesting and instructive, that I cannot but think, some account of it, will be useful to the young and especially to those exposed to like mental trials.

From childhood, Miss Hunt, was subject to a constitutional melancholy, that brought her, at times, to the verge of insanity. She was gifted by nature, with a fine intellectual and moral constitution. She had an unusual thirst for knowledge, and great diligence in its pursuit. But she had a still greater thirst for spiritual excellence. This made her extremely dissatisfied with her present attainments under the most favorable circumstances. She had a physical constitution that subjected her at times to extreme depression of spirits. She was accustomed to habits of study and mental abstraction, that were unfavorable to facility in the ordinary duties of life. This increased her dissatisfaction with herself. She had also an extreme sensitiveness and diffidence, which made her shrink from communicating her feelings to others. She was thus cut off from the sympathy and advice of minds that might have cheered and guided her aright and not left to struggle alone with her mental trials. And nobly did she sustain that struggle. Her journal goes back only about two months. But, during that time, while the darkness was thickening around her, while the light of reason was becoming less steady, none but the noblest qualities of mind and heart and the most Christian resolutions appear on her Journals. In the darkest hours, when her mind was struggling with doubts and almost with despair, there is no trace of scepticism. She turned in filial confidence to God. Sometimes her mind rises to the highest devotion. May 16. She records. 'O Father! Thou art incomprehensibly great and perfect, and I, a mere atom of the dust, deep-sinning and unholy creature, incapable of conceiving of Thee, except as the Author of all that is conceivable to us. O, how the thought of Thee, fills my soul! Now is everything great, pure and beautiful. O, this is life—this my only life—Thee in all things! O, why may I not always have self thus lost in Thee?' And, when she sunk into the deepest gloom, she still clung to God as her Father, often with a pathos, as touching as that in which Jesus cried out in the agony of the cross. June 13. She records. 'O, my God, art thou indeed my Father, who doth thus desert me? O! what have I done? I must indeed be worse, than the worst of living beings, for thine infinite perfection hath condescended to the lowest sinners—but I am so lost! The earth is a thousand pointed dagger, without a friend who careth for me—myself against myself—everything arrayed in the bitterest reproach against me—and for what? Not for what I have done, but for what I have not done.' Even in this dark hour, conscience could bring up nothing of positive sin against her; so pure had she been. She seemed mortified and wounded, that her mind dwelt so much on herself. In one record she writes. 'Am I indeed so selfish, that I think only of self?' And in another place, 'selfishness is the thorn that pierceth so.' It wounded her generous nature, that her diseased thoughts should run so much on her own sufferings. But there was no scepticism. She adds. 'Unto Thee, O God! is my cry. Support me through this dark hour, and in thy strength I will live.' This forcibly reminded me of that touching expression of the Psalmist, 'Though He slay me, yet will I trust in Him.'

In all this trial, she preserved herself from misanthropy, as well as from scepticism. In all her dreadful sense of loneliness she never once complains of neglect. In all her high aspirations, and the consiousness of noble powers, she never complains of not being appreciated. She lays the blame, not upon God, nor upon others, nor upon outward trials, but upon herself. And when most unhappy, she rejoices in the happiness of others. June 17. She records, 'The world smiles; many people are living happy harmless lives. Thank God, that He has made some people so happy,' and then she adds, touchingly, 'It is well that the world knoweth not, what unutterable and inconceivable things are burning the very being of those who seem so happy.'

Towards the end of the Journal, she is evidently sinking deeper in gloom. Apparently after hearing an Anti Slavery Lecture, she records, 'We cry loudly for the poor, oppressed Slave, and well we may. Our loudest cry is but a faint voice which should burst forth in such anguish, as should rouse the whole earth for freedom. But slaves are not confined to color. O, God perhaps in thy sight they are least slaves. Slaves! are we not all slaves! We murmur that Thou hast tried us beyond our strength. We think of ourselves, more than of Thee.—Then we are lost. This is slavery—this is death.' In a few of her last entries her mind is evidently approaching that crisis, in which its clearer light is to be extinguished, the will dethroned, and the mind borne a helpless victim on the dark waves of despair. The day but one before her death she records. 'Our nature is oppressed to its last power of endurance. Our inner life bursts out in bitter reproaches.—But we are no longer ourselves.' But even in these moments of despair, she seems to have had glimpses of the true cause of these feelings and of their great moral purpose. In the same entry she writes, 'We lay the blame on our bodies. They *are* diseased. They cramp the spirit. But herein hast Thou even blessed us. These heavy chains are the links in the trial, that is to purify us for new freedom.' In another place she writes, 'Exult, O Soul, in thy trials. They are the steps that lead to life.' The last entry which was made July 6th, the day before her death shows a still clearer view of the nature of this trial and how it was to be met. She writes, 'True spirits should exult, rather than despond. A Cato lacked one thing to greatness, a patience to live on. Rise up, O! Lord, in all the strength thy God has given thee, rise and resist.—Struggle on.—That thou hast struggled through darker hours, let this bear thee up.' But this noble purpose was borne down by the returning floodsof despair that rolled back on her soul. She adds, 'Heaven knows the leaden weights that press down the bursting soul.' But even in this hour her mind turned in prayer to God. The last unfinished sentence written probably a few minutes, before she left her boarding house, was this, 'Let me but rest myself in God, and' Here she broke off. Her mind seemed scattered. She left her boarding house, after school which she was keeping about two miles from home; and started to go home,—I think for sympathy, to help her through this struggle. Just before reaching home at dusk the spell returned and she turned down a bye path to the river which flowed in front of her father's house about a hundred rods distant. There she wrestled with this terrible temptation till past midnight. She got the victory and went up to the house. She told her father, who heard her come in, that she should return very early before the heat came on, to her school. She rose at 5 o'clock, and started evidently for that purpose, as she took some little articles with her, which she would want there. But as she passed by the path that led down to the river, the temptation returned. She went down. And there she struggled against these feelings two hours, as she was seen there after that time. But reason tottered, the mind lost its power of self control. God permitted this, that he might call to himself a spirit that had already suffered too much upon the earth.

The most touching thought that rises in view of this case is, that she should have gone through this mortal struggle alone, without one kind word to cheer and strengthen her. Our most bitter regret is, that having struggled so nobly against this delusion, having arrived at such right views of its course, and such noble resolutions as to the manner she would meet it, she could not have had the sympathy of one strong, Christian friend to bear her triumphantly through this trial. This was all she seemed to need. But this she could not have, because she did not reveal her heart to any one. This should teach the young, and especially those who are struggling with any trying experience, to seek the sympathy and guidance, of older and more mature minds. How can friends or minister afford this sympathy, and counsel, unless you open your hearts to them. We learn another lesson no less important, in regard to the religious education of the young. It is not the outward misfortunes and sufferings of life; it is not the temptations of the world alone, that they are to be educated to meet. Still severer trials, still greater temptations await them in their own minds. In the words of the deceased, we know not what *unutterable* and *inconceivable* thoughts are burning the very being of those who seem happy in society. In another place she exclaims. 'My animal wants are all supplied. O! who shall supply the wants of the mind?' This single instance, appeals to us with the force of a hundred sermons, to carry Christian education and sympathy to meet these wants. [Communicated.

☞ We are obliged to our Correspondent from Rowe, and shall be glad to receive information and advices from him at all times.

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, August 6, at 3 o'clock, P. M.

The Clergy and laity are respectfully invited to attend on the occasion.

☞ MEADVILLE THEOLOGICAL SCHOOL. A sufficient number of copies of Jahn's Introduction to the Old Testament, for text books, is required at this School. The work is out of print and cannot be obtained at the bookstores. Any person who possesses a copy and is willing to part with it will confer a favor on the school by leaving it James Munroe & Co's, with the price and name annexed.

jy12 RUFUS P. STEBBINS.

MARRIAGES.

In this city, on Monday evening, Mr Abraham Freeman of Boston, to Miss Sarah Ann, daughter of James I. Carley, Esq. of New London, N.Y.

15th inst, by Rev Mr Coolidge, Mr Francis W. Crane to Miss Sarah, daughter of James N. Staples, Esq.

On Tuesday evening, by Rev Dr Jenks, Rev Henry J. L. Lamb, late Chaplain of the U. S. Army, to Miss Mary daughter of Den J. Harmon.

In Chelsea, 20th inst, by Rev Mr Francis, M. J. Thayer, Esq. to Miss Abby Hayden.

In Concord, 17th inst, by Rev Mr Frost, Capt Barzillia N. Hudson to Miss Emelyn P. Hunt.

In Cambridgeport, on Sunday morning, 13th inst, by Rev Mr Slafter, Mr A. Porter Morse of Boston, to Miss Dorcas Louisa, daughter of Thomas W. Short, of C.

In Framingham, by Rev H. P. Stevens, June 24, Mr Samuel W. Prescott to Miss Sarah D. Brown; June 26, Mr David Reed to Miss Sophronia Haines; July 10, Mr Zenas Parmenter to Miss Harriet Childs, all of F.

In Boxford, 17th inst, Mr William Sawyer to Miss Mary C. Foster, formerly of Sharon.

In Newburyport, Mr Otis Hayden, recently of Weymouth, to Mrs Sophia Ann Cook.

DEATHS.

In this city, 21st inst, Mary Abigail, youngest daughter of the late Capt Joseph Hartt, 15 yrs 7 mos.

18th inst, very suddenly, Mr Edward Chaffee, 30.

22d inst, Mr Thomas Learnard, 38.

In Charlestown, 21st inst, Joseph B., son of Richard P. Corey, 13 yrs.

In Medford, 16th inst, Lorenzo, son of the late Capt Edmond Symmes.

In Waltham, 6th inst, Mr George Stearns, 84, a soldier of the revolution.

In North Andover, 21st inst, Mr John Carleton, 67.

In Waltham, 22st inst, suddenly, Eliza Merriam, daughter of George and Sarah A. Miller, 3 yrs 19 dys.

In Danvers, on Sunday morning, Miss Martha Abigail Felton, in the 20th year of her age.

In Newburyport, Mr Joel Teel, 64.

In Burrillville, 4th inst, Mr Elisha Sayles, in the 88th year of his age, a revolutionary pensioner.

In Providence, 16th inst, Mr Samuel Durfee, 72, youngest son of Hon Thomas Durfee, late of Fall River.

In Unity, Me, Mrs Hannah, relict of Hon Stephen Chase, 105 years 25 days. She was born in Swanzey, Mass, May 27th, 1769. She left 10 children, 66 grand children, 160 great grand children, and 12 of the fifth generation. There were about 150 of her descendants present at her funeral, and 130 walked in the funeral train.

Drowned, May 5th, Mr George Henry Lander, of Salem, 24. An active, moral and enterprising young man.

TOWNSEND FEMALE SEMINARY. The Fall Term of this Institution will commence on the last Wednesday in August, and continue 13 weeks.

The Trustees are happy to announce to the public, that they have secured Miss HENRIETTA WARREN, as Principal, assisted by Miss HANNAH P. DODGE, with an adequate number of efficient teachers. It is a sufficient recommendation, that Miss W. formerly served in the department of Latin, French, and Mathematics, with much ability and success for five years.

It is sincerely hoped, that the pleasantness of the location, and the accurate, and thorough instruction, which will be given, will render it a favorite, and truly profitable resort for young ladies. No pains will be spared, on the part both of the Teachers and Trustees, to give to the Seminary the high standing it has heretofore sustained.

Special attention will be given to those who are fitting for Teachers.

Lectures during the term, on the branches of Natural and Intellectual Science will be given by Rev W. C. Richards.

Board in the public boarding house, and in private families, including washing, &c. &c. $1,62.

Pleasant and commodious rooms have been provided by the Trustees, free of charge for any young ladies, who may wish to board themselves or board in companies. A. G. STICKNEY, Sec'y.

Townsend, July 26, 1845.

VALUABLE SECOND HAND BOOKS. The Works of the most Reverend Dr John Tillotson, Lord Archbishop of Canterbury, 3 vols, folio, calf.

A Commentary upon the Historical Books of the Old Testament, by Daniel Whitby, 2 vols, folio.

The Books of Job, Psalms, Proverbs, Ecclesiastes and the Songs of Solomon, paraphrased; with arguments to each chapter; annotations thereupon, by Simon Patrick, 1 vol, folio.

A Paraphrase and Commentary on the New Testament, by Daniel Whitby, 2 vols, folio.

A Commentary on the three lesser Prophets, being a continuation of Bishop Patrick, by William Lowth, 2 vols, folio.

Channing's Works, 6 vols, 12mo.

Unitarian Miscellany, edited by Drs Sparks and Greenwood, 6 vols, 12mo.

Essays and Tracts, 6 vols, 12mo, edited by Jared Sparks, LL.D.

The above for sale low by JAMES MUNROE & CO., No. 2 School street, up stairs. jy26

THE SCRIPTURAL INTERPRETER, Edited by Rev Dr Gannett and others. A few setts, comprising vols 3, 4, 5 and 6, for sale at only 37½ cts a vol, bound in cloth. Each volume is disconnected from the others and can be sold separately.

For sale by CROSBY & NICHOLS, 118 Washington st. jy26

DR. C. SOULE CARTEE'S HIGH SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

SAXTON & KELT'S LIST OF NEW BOOKS, MAGAZINES, PRINTS, &c.

Tales and Sketches of U. S. Army, 50c; Domestic Tales, 37; Christian Fragments, by Dr Burns, 50; Keeping House and Housekeeping, by T. S. Arthur, 37; Ocean Work, 37; Young Man's Guide, by Dr Alcott, 50; Combe on the Constitution of Man, 50; The Chimes, by Charles Dickens, illustrated, 50; The Orchard, $4; Our Wild Flowers, $4; The Trials of Margaret Lyndsay, by Prof Wilson, cloth, 62½; The Foresters, by Prof Wilson, cloth, 62½; Hand Book of the Poetry and Sentiment of Flowers, 31; Gems of Sacred Poetry, 1 vol, neat edition, gilt, 31; Silent Love, 1v, neat pocket edition, 31; The Queens of England, by Agnes Strickland, 2v, $3,50; Natalia and Other Tales, 25; Dick's Works, 4 vols, only $2,50. jy26

MISS MARTINEAU'S TIMES OF THE SAVIOR. Times of the Savior, or Quotations of Palestine, by Harriet Martineau; Life in the Sick Room, 3d edition, with a Preface by Mrs Follen; Five Years of Youth, with an Introduction.

Published by CROSBY & NICHOLS, 118 Washington st. jy26

WANTED. A liberal price will be given for the following back numbers of the Christian Register, to be left or sent to this Office. Any or all would be desirable. Vol 13, No 27; Vol 14, Nos 3, 11, 22, 23; Vol 16, No 23. jy26

JULY NO. EXAMINER. CONTENTS—1. History of the Doctrine of the Atonement; 2. Immortality; 3. Charlotte Elizabeth and her Writings; 4. Christian Peace, or Christian Union; 5. Social Inequalities; 6. Rights, Claims, and Duties of Opinion; 7. Church Music; 8. Relation between the Old and New Testaments; Notices of Recent Publications, Intelligence, &c.

Subscriptions received by JAMES MUNROE & CO., 2 School st., up stairs. jy19

FOX'S MINISTRY OF CHRIST. The Ministry of Jesus Christ, compiled and arranged from the Four Gospels, for Families and Sunday Schools, with Notes and Questions, by T. B. Fox. Second edition; price 31 cts, 18mo.

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INFIRMARY FOR THE RADICAL CURE OF HERNIA OR RUPTURE, VARICOCELE, &c. DR. HEATON devotes special attention to the above and analogous diseases, and is able to effect a Radical Cure under almost every variety of form in which they occur, at his Infirmary No 40 Lincoln St., daily, from 1 to 2½ o'clock; and at his office No 7 Winter Street, Boston, as usual, except when attending to professional calls.

Dr. H. has an improved Truss or Hernial Supporter, for the retention and relief of RUPTURE, possessing many advantages over those generally used, from its peculiar adaptation to the anatomy of the parts, which may also be had by application. jy12

SCIENCE OF LETTERS. Pantography, or Universal Drawings, in the comparison of their natural and arbitrary laws, with the nature and importance of Parigraphy, as the Science of Letters; being particularly adapted to the orthopic accuracy requisite in international correspondences, and the study of foreign languages, with specimens of more than fifty different Alphabets, including a concise description of almost all others known generally throughout the world; by Benajah J. Antrim; price 50 cts, 1 vol 12 mo.

Published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. jy12

FRANKLIN ACADEMY, IN NORTH ANDOVER. The Trustees of this Institution give notice that the Summer Term will commence on Wednesday, July 23d, under the care of Mr Hiram Berry, whose success in this School, the past term, as a Teacher and Disciplinarian entitles him to the confidence and patronage of those who wish to have their sons affectionately governed by the influence of kindness and faithfully instructed in all the branches preparatory for the University or the Counting Room.

North Andover, July 12, 1845. 3m

INTELLECTUAL ALGEBRA; or Oral Exercises in Algebra; for Common Schools, by D. B. Tower, A. M.

Boston, June 30, 1845.

Messrs Saxton & Kelt; Gentlemen,—We have examined the Intellectual Algebra, by D. B. Tower, and we are glad to find that the hitherto perplexing science of Algebra is so simplified and so clearly illustrated, as to render it easily attainable by the younger classes of children.

Mr Tower has the merit of originality in his conception of an 'Intellectual Algebra.' The value of this work is much enhanced, not merely from the fact that the author ranks high as a Mathematician; but in an especial manner, since he has been a successful Teacher in this department, and is thoroughly versed in the best modes of presenting the subject to the minds of his pupils in the various forms of practical instruction.

The work is systematic in its arrangement, it contains all that will be useful in Common Schools, and is just what is wanted to make a thinking pupil. We can, therefore, commend it to the notice and patronage of Teachers, Parents, and School Committees; believing that where it is used the pupils will acquire not only a competent knowledge of Algebra, but, at the same time, they will be making as much progress in Arithmetic, as they could, if required to give their exclusive attention to the best text books now used in Oral Arithmetic.

Cornelius Walker,	Richard G. Parker,
Samuel Barrett,	Frederick Crafts,
Abner Forbes,	Albert Bowker,
Charles B. Sherman,	Josiah A. Stearns,
Thomas Baker,	Isaac F. Shepard,
George B. Hyde,	*Grammar Masters.*

Mr Pierce, the experienced Principal of the Normal School, West Newton, June 26th, writes, 'I am so well pleased with it, (the Algebra,) that I propose to introduce it into the Model School next Term.'

Published by SAXTON & KELT, 133 Washington st. jy12

CHILD'S FRIEND, for July. CONTENTS—Martyrs; The Morning Walk; A Child's Hymn; Bladud the Leper; Account of the Capture and Death of a large Alligator; Eden; The Doves; The Blade of Grass; The Beautiful; Shame; The Women of Weinsburg.

Just published by L. C. BOWLES, 118 Washington st. jy12

LAYS OF THE GOSPEL. Lays of the Gospel. By S. G. Bulfinch. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me."—John xv: 4. 16mo pp 194.

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LIVERMORE'S COMMENTARY. The Four Gospels, with a Commentary. By Abiel Abbot Livermore. A new edition. In two volumes. 12mo.

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CROSBY & NICHOLS'S RECENT PUBLICATIONS. Christian Hymns for Public and Private Worship, compiled by Rev A. A. Livermore and others, comprising 900 Hymns; The Ministry of Christ, by Rev T. B. Fox, 3d ed; Allegories and Christian Lessons, by Rev T. B. Fox; Ella Herbert, or Self Denial;

POETRY.

SONNETS BY REV. J. BLANCO WHITE.

[On hearing myself for the first time called an old man, at 50.]

Ages have rolled within my breast, though yet
Not nigh the bosom to fleeting man assigned:
Yes: old—alas how spent the struggling mind,
Which at the noon of life is fair to set!
My dawn and evening have so closely met
That men the shades of night begin to find
Darkening my brow; and heedless, not unkind,
Let the sad warning drop, without regret.
Gone youth! had I thus missed thee, nor a hope
Were left of thy return beyond the tomb,
I could curse life:—But glorious is the scope
Of an immortal soul.—Oh Death, thy gloom,
Short, and already tinged with coming light,
Is to the Christian but a Summer's night.

NIGHT AND DEATH.

Mysterious Night! when our first Parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely Frame,
This glorious canopy of Light and Blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting Flame,
Hesperus with the host of heaven came,
And lo! Creation widened in Man's view.
Who could have thought such Darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst fly and leaf, and insect stood revealed,
That to such countless Orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life!

MORNING THOUGHTS.

BY MARY HOWITT.

The summer sun is shining
Upon a world so bright!
The dew upon each grassy blade,
The golden light, the depth of shade,
All seem as they were only made
To minister delight.

From giant trees, strong branched,
And all their veined leaves;
From little birds that madly sing;
From insects fluttering on the wing;
Ay, from the very meanest thing,
My spirit joy receives.

I think of angel voices
When the birds' songs I hear
Of that celestial city, bright
With jacinth, gold and chrysolite,
When, with its blazing pomp of light,
The morning doth appear!

I think of that great River
That from the throne flows free;
Of weary pilgrims on its brink,
Who, thirsting, have come down to drink:
Of that unfailing Stream I think,
When earthly streams I see!

I think of pain and dying,
As that which is but nought,
When glorious morning, warm and bright,
With all its voices of delight,
From the chill darkness of the night,
Like a new life is brought.

I think of human sorrow
But as of clouds that brood
Upon the bosom of the day,
And the next moment pass away;
And with a trusting heart I say
Thank God, *all things are good!*

MISCELLANEOUS.

THE JEWS OF PALESTINE.

The Jews are very fond of news, and very partial to foreigners, particularly to the English. I introduced myself to a venerable and noble-looking Hebrew in the street one day, by asking my way to the Pool of Hezekiah, whither he accompanied me, and afterwards invited me to his house. We entered by a very humble door-way from the silent street, and, passing through a dark gallery of some length, entered a large apartment which equalled in oriental luxury anything that I had yet seen. The ceiling was slightly arched, and crusted with stalactites of purple and gold, that appeared to have oozed out from some rich treasury above. The walls were of paneled cedar, or some such dark and fragrant wood, exquisitely carved; the curtains of Damascus silk were gathered into thick folds between pilasters of cedar, polished, yet rugged with rich carving.

The windows were without glass, but the foliage of some orange-trees softened the sunshine into a delicious gloom, lending all the effect of painted glass; with the addition of a quiver, which added coolness to its shade. The furniture was simple, as is customary in the East, and consisted only of divans, or wide silken cushions, ranged round the walls, but little elevated above the floor. This was of marble mosaic, wrought into floral emblems, such as bells, pomegranates, &c., with a white marble basin of clear water in the midst. A rich tufted carpet, in which the foot sank as in a meadow, was spread in each corner of the upper end; and, leaving our slippers on the marble floor, we took our seat on the divan.

When seated, my host laid his hand upon his breast and repeated his welcome. He then clapped his hands, and pipes—an unusual luxury among the Jews—were brought by two little black slaves, with white tunics and scarlet caps. They retired, and we smoked the pipe of repose in such luxury and calm as my troubled pilgrimage had seldom known till then. I should have supposed myself in some Pasha's seraglio, but for the gabardine and dark turban of my host, and that firm look of lofty determination that is to be seen on every Hebrew brow, undimmed by the disasters and degradations of two thousand years.

My entertainer spoke with respect of Bishop Alexander, and of the other missionaries; he said he gave them credit for the best motives, but it was all in vain to hope to proselyte his people. "The Romans," he added with enthusiasm, "could not condemn Manlius in sight of the Capitol;" and the hill of Zion is not a likely to forsake the faith of his forefathers." "The Christians do not honor Zion less," I observed, "because they also point to Calvary. They go with you hand in hand, as far as regards this world's sacred history, and far beyond you then, into a heaven which you had hoped for from the days of Abraham, and which you will not receive, because different from that which you expected." The dark eye of the Jew, literally glowed beneath his gray and shaggy eye brows, as he raised his arm in vehement gesticulation, that contrasted strangely with the repose of the rest of his draperied figure. "Englishman," he exclaimed, in a voice that seemed to gurgle from his heart, "you know not what you say."

Suddenly the door opened, the tapestry that hung over it was moved aside by a beautifully rounded arm on which jewels gleamed, and there stepped forth a female form which fascinated my attention as if it had been a vision. Imagine a Rebecca in all the chastened pomp of dress and beauty that Sir Walter Scott has painted with such vivid words—even such as she stood before, a glorious embodyment of all the best attributes of her pure and noble race. Such might Eve herself have been; so might her daughters have looked when angels sought their mortal love. Miriam, Jael, Judith, and the gentle Ruth—all the heroic spirits of Judah's line, might have been represented under that form, (but not the mother.) I know not how she was dressed; I scarce know how she looked; but I have her memory before my eyes that seem still to confuse, as it dazzled then.

I started to my feet, and addressed her some words in Italian, to which she only replied with a shake of her head and a faint smile; she then drew back, while her sister, whom I had not noticed until now, came forward with another tray, containing I know not what. I was rather bewildered by the whole scene, and felt that I was embarrassing by not accepting the hospitality of my fair hostess, while a quiet smile played over the features of my venerable host.

I need not say I was very anxious to make the most of this rare opportunity of seeing the daughters of Israel in their own home; yet I confess I experienced a sensation of relief when the Jewish maidens retired, and I was left again alone with my entertainer. Controversy was now out of the question. We avoided the subject by mutual consent; and, feeling the Eastern restraint which prevented me from alluding to the subject then uppermost in my mind, I only asked whether he considered that there was a perceptible increase in the number of his people at present in Jerusalem. He replied that the time was not yet arrived. "Many have their eyes now fixed on Zion," he continued, "and a very slight matter that we know not of, might direct multitudes to this spot. At present, we are not more than 4,000 in Jerusalem; but if our Rabbis were to speak, ten times that number would arrive here before the next passover. There is barely means of subsistence at present for the numbers in the city, and the poverty and Turkish oppression prevent our country round from being brought into cultivation." As he spoke of poverty, I glanced round the splendid apartment; and he added; "It is the mass of the brethren who are poor, even to the extremity, and supported entirely by alms from us and the Jews of Europe; any of us who are possessed of any wealth take some pride, perhaps, in the exhibition of it in our houses; which ought not to be. But I must ask you to excuse my taking leave of you, unless you would wish to accompany me to our synagogue, whither now I am obliged to go." We passed out through the dark passage and mean gate, into the dirty street; and afterwards, when I sought that house again, I could not even identify it among the squalid dwellings with which it was surrounded. Nor did I ever see my host after I parted with him at the door of the synagogue.

I only remember a light gauzy turban, with a glittering fringe falling gracefully over the shoulder; masses of black and shining hair that made the forehead and delicately browned cheek look as fair as a Circassian's; if a thought of luxury hovered upon the rich rosy mouth, it was awed into admiration by the large dark eyes, so fearless, yet so modest, glancing round as if they read a meaning in every thing and everywhere, yet calm and self-possessed in their consciousness of power. She carried a little tray, on which I believe were sweetmeats and sherbets, and bent gracefully forward to offer her refreshments. [The Crescent and the Cross.

DOES THE MOON INFLUENCE THE WEATHER.

From the Fourth number of Dr. Lardner's Popular Lectures on Science, which has just been published, we make the following extract. The influence which the changes of the Moon are generally supposed to exert upon the Weather, seem very clearly shown by the Doctor to be fallacious:

"Among the many influences which the Moon is supposed, by the world in general, to exercise upon our globe, one of those which have been most universally believed, in all ages and in all countries, is that which it is presumed to exert upon the changes of the weather. Although the particular details of this influence are sometimes pretended to be described, the only general principle, or rule, which prevails with the world in general is, that a change of weather may be looked for at the epochs of new and full moon; that is to say, if the weather be previously fair it will become foul, if foul will become fair.—Similar changes are also, sometimes, though not so confidently looked for, at the epochs of the quarters.

A question of this kind may be regarded either as a question of science, or a question of fact.

If it be regarded as a question of science, we are called upon to explain how and by what property of matter, or what law of Nature or attraction the moon at a distance of a quarter of a million of miles, combining its effects with the sun, at four hundred times that distance, can produce those alleged changes?—To this it may be readily answered that no known law or principle has hitherto explained any such phenomena. The moon and sun must, doubtless, affect the ocean of air which surrounds the globe, as they affect the ocean of water—producing effects analogous to tides, but when the quantity of such an effect is estimated, it is proved to be utterly inappreciable, and such as could by no means account for the meteorological changes here adverted to.

But in conducting investigations of this kind we proceed altogether to the wrong direction, and begin at the wrong end when we commence with the investigation of the physical cause of the supposed phenomena. That method of conducting physical inquiries, which has bequeathed to us by the illustrious Bacon, and which has led to such an immense extension of our knowledge of the universe, imperiously requires that before we begin to seek for the causes of any phenomena, we must prove beyond the possibility of doubt, the *reality* of the phenomena, and ascertain with the utmost precision, all the circumstances attending them. In other words, we are required to consider all inquiries of the kind now adverted to, as mere question of *fact*, before we take them as questions of science.

What, then, let us see, in the present question?—It is asserted that the moon produces such an influence on the weather as to cause it to change at the new and full moon, and at the quarters. But in this mode of stating the proposition, there are implicitly included two very distinct points, one of which is a simple matter of fact, and the other a point of physical science.

First.—It is asserted that at the epochs of a new and full moon, and at the quarters, there is generally a change of weather. This is a mere statement of alleged fact.

Second.—It is asserted that the places of the moon, or in other words, the relative position of the moon and sun in regard to the earth is the cause of these changes.

Now it is evidently necessary to settle the first question before we trouble ourselves with the second, for if it should so happen that the first statement should prove to be destitute of foundation the second falls to the ground.

The question of fact here before us is one most easily settled. In many meteorological observations throughout Europe, a register of the weather in all respects, has been kept for a long period of time.—Thus the height of the barometer, the condition of the thermometer, the hydrometer, and the rain guage; the form and character of the clouds, the times of the falling of rain, hail and snow, and in short, every particular respecting the weather has been duly registered, from day to day, and often from hour to hour.

The period of the lunar phases, it is needless to say, has also been registered, and it is, therefore possible to compare one set of changes with the other.

This, in fine, has been done. We can imagine, placed in two parallel columns, in juxtaposition, the series of epochs of the new and full moons, and the quarters, and the corresponding conditions of the weather at these times, for fifty or one hundred years back, so that we may be enabled to examine, as a mere matter of fact, the conditions of the weather for one thousand or twelve hundred full and new moons and quarters. The result of such an examination has been, that no correspondence whatever has been found to exist between the two phenomena. Thus let us suppose that one hundred and twenty-five full moons be taken at random from the table; if the condition of the weather at these several epochs be examined it will be found, probably, that in sixty-three cases there was not, so that under such circumstances the odd moon in this division of one hundred and twenty-five would favor the popular opinion; but if another random collection of one hundred and twenty-five full moons be taken, and similarly examined, it will probably be found that sixty-three are not attended by changes of weather, while sixty-two are. With its characteristic caprice the moon on this occasion opposes the popular opinion; in short, a full examination of the table shows that the condition of the weather as to change, or in any other respect, has, as a matter of fact, no correspondence whatsoever with the lunar phases.

Such, then, being the case, it would be idle to attempt to seek for a physical cause of an effect which is destitute of truth."

THE SLAVE QUESTION IN KENTUCKY.

"However pernicious slavery may be to the prosperity of Louisville, (and on this point there are not two opinions,) it is not the less our duty and the duty of all honest men to resist all falsehood touching the character of our fellow citizens. We must tell the Abolitionists distinctly that the people of Kentucky do not need their aid in the discussion of slavery which seems to be anticipated. Any interference on their part will but tend to make slavery perpetual. The question of gradual emancipation has been a good deal discussed privately among us of late, and it may come under public discussion soon, but whenever it does the principles and views of the Abolitionists will have very few advocates here. The question will be viewed as a politico-economical question. It will not be a question of emancipation so much as a question of policy of transferring the slaves into other States. The most that can be expected is the passage of a law declaring all persons born after a certain day free."—*Louisville Journal.*

We are very happy to hear the Journal say as much as this. We are glad that this great question is discussed by those most interested in it. We are glad the people of Louisville—for whom we wish nothing but prosperity—will consent to look their own affairs in the face, without regarding the bug-bears set up, North or South.

We agree with the Journal that it is improper for people in other states to be intermeddling with the local views and policy of Kentucky.—The newspapers abroad have nothing to do with it. And more than that, they are not likely to do any good, except in regard to the relations which the slave system bears to the Union, and the influence of the National Government. There all the citizens of the United States are equally concerned, and have equal right to act.

We have written as strongly on the subject of slavery as any person; but it has been on the general subject in reply to general arguments, concerning the morals and politics of the Nation, not concerning the domestic policy of any State.

We have a decided opinion that slavery can be nothing else but unprofitable in any sense to Kentucky; and we have little doubt that the most intelligent citizens think so also. Yet we have feared that jealousy of the interference of others would keep up the slave system in Kentucky long after the people were convinced it ought not to be. We hope that is a mistake. We trust that Kentucky will remember that it is the part of a brave and honest man to be above the fear of having it said that he was influenced. That fear of influence often drives brave men from the integrity of their course.—Kentucky can afford to be above that. If Kentucky will say that all the children of slaves born after a certain day shall be free, she will soon be a free state. The industrious and enterprising emigrants from the North will be satisfied; her vast resources will be developed. She will spring forward like a giant who has long been bound with withes and now throws up his arms rejoicingly.

The gradual emancipation, or the limitation of future increase, takes away the objection drawn from the property principle. The depreciation of slave property is so gradual that the owners will not feel the loss. It also takes away much of the argument drawn from the presence of the colored race; for many of the slaves will be removed South; the free negroes will likewise scatter themselves when they can find employment: and at the end of twenty years Kentucky will be like New York or New Jersey, where there are still found many thousand colored people, but who are very little if any different in their condition from white people in the same condition of life.—*Cincinnati Chronicle.*

ANIMAL AND VEGETABLE FOOD.

It is amusing to hear a nervous female, whose daily exercise consists in going up and down stairs two or three times a day, and shopping once a week, complain that she cannot keep her strength, unless she eats freely of some kind of meat, and takes twice daily her potations of strong coffee, to say nothing of porter or wine sangaree. The same opinion prevails among all classes of our community. A child (in the arms) cannot, it is thought, thrive, unless it have a leg of bacon or a piece of chicken in its fist to suck; a boy or a girl going to school must be gorged with the most substantial aliment at dinner, and perhaps little less at breakfast and supper. The child is crying and screaming every hour in the day, has, after a while, convulsions or obstinate diseases of the skin, or dropsy of the brain. The little personage going to school complains of headache, is fretful and unhappy, and becomes pale and feeble. The books are now blamed for the fault of the dishes, and the school is given up. The doctor is next consulted on the best means of restoring strength to the dear creature that has lost his appetite, and can eat nothing but a little cake or custard, or at most some fat broth. Should he tell the fond mother the unpalatable truth, and desire her to suspend the system of stuffing and allow her child, for safe food, a little bread and milk diluted with water, and daily exercise in the open air, she will be heard exclaiming in a tone of mingled astonishment and reproach, "Why, doctor would you starve my child!" For the information of all such misguided persons, we would beg leave to state that the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals, that it cannot be said to form their nourishment. Millions in Asia are sustained by rice alone, with perhaps a little vegetable oil for seasoning. In Italy, and southern Europe generally, bread made of wheat or Indian corn, with lettuce and the like, mixed with oil, constitutes the food of the most robust part of its population. The Lazzaroni of Naples, with forms so active and finely proportioned, cannot even calculate on this much; coarse bread and potatoes are their chief reliance—their drink of luxury is a glass of iced water, slightly acidulated. Thousands, we might say millions, of Irish see neither meat or fish from one week's end to another; potatoes and oat meal are their articles of food—if milk can be added, it is thought a luxury; yet where shall we find a more healthy and robust population, or one more enduring of bodily fatigue, and exhibiting more mental vivacity; What a contrast between these people, and the inhabitants of the extreme north, the timid Laplanders, Esquimaux, Saimoideans, &c., whose food is almost entirely animal!—*Journal of Health.*

THE STEAMSHIP GREAT BRITAIN.

A late number of the London Sun, alluding to the release of this mammoth steamer from her late Dock confinement, makes the following observations:

From the accounts we have recently published of the release of the gigantic 'Great Britain' from Cumberland Basin in the Bristol Docks, our readers will have learned with pleasure, that the mightiest ship in the world is now a free denizen upon her destined element. This stupendous production of mercantile enterprise and mechanical science at length walks the waters 'like a thing of life.' Long may it be her lot to attract the admiration of the civilized world in general—the wonder and respect of the nautical profession in particular—as the marvellous embodiment of the daring project of the builders.

They aspired to produce a specimen of steamship building that should be matchless in its dimensions, its capacity, and its velocity of motion. They have accomplished even more. With the working of her "Archimedean screw" she can run, it seems, from eleven to twelve knots an hour, not stretching a yard of her canvas. Her mighty fabric is said to be unaffected by the vibration of the steam engines which work that colossal propelling power, and the passengers in her spacious cabins can scarcely detect the momentum of her speed. In less than seventeen traversings of her deck from stem to stern, the astonished voyager will have paced *one mile;* and between 2 and 3 of our old 36 gun frigates would present no more than her own single stowage of 3500 tons. What performances may not be anticipated from such powers and such means, working with all the ease, celerity, and precision which the late trial run demonstrated the Great Britain to possess. To what increased facilities and rapidity of transmit from and to the remotest regions, under guarantees how much enhanced for those whose calling it is "to tempt the trackless deep," may we not be justified in looking forward, after this test of a vessel thus stupendous in her construction! The whole human race perhaps—but assuredly the great maratime and commercial powers of the world—may be considered as deeply interested in the memorable and successful result of the experiment we refer to.

THE CITY OF ROCHESTER, N. Y. A traveller corresponding with the Mail speaks of Rochester in the following terms:—

"The city of Rochester is on both sides of Genesee river about seven miles from Lake Ontario, and now contains about 25,000 inhabitants. In 1810, there were on the spot where the city now stands in all its glory, only two log houses. The streets are very wide, well paved or macadamized. There are twenty-two flour mills, and many of them in the centre of the city. Last year 400,888 barrels of flour were made at these mills, and the millers paid out for wheat a million and a half of dollars for a single year. At Beach's mill they grind nearly 3000 bushels of wheat every twenty-four hours, and such heaps of flour in the mill I never expected to see. A bushel of wheat is ground in one run of stones in about six minutes, and there are ten runs in this mill. Rochester is one of the greatest and probably *the* greatest flouring establishment in the United States. The wheat is brought here by canal, railroad, and wagons, from the surrounding country; and streams of the precious grain are constantly flowing into this great depot.

Since the railroad was built, about a million of pounds of wool yearly are purchased in this city, and sent to Boston. Within the precincts of the city there are twenty-two churches, and I hope they are all well filled on the Sabbath. The Market is a fine building, and so also is the Arcade Exchange, from the top of which you have a fine view of the city, which is rather oval in shape, about 3 miles long and 2 1-4 wide. The falls which afford the water power for all the mills and machine shops are grand. At the largest one the water falls over perpendicular black lime rocks nearly 100 feet, and at the other the fall is nearly as great, but not perpendicular.

The Aqueduct which carries the Erie Canal across the river in this place, is a great work, and cost a half a million of dollars. It is built of solid granite, resting upon arches through which the river passes, and boats pass over some distance above the bed of the river. From fifty to a hundred of these boats pass every day through this city, giving to it much of a business air. Mount Slope, about two miles from the centre of the city, is a splendid burying ground, and the pride of the citizens. Nature has done much more for it than she has for Mount Auburn. The scenery is far more beautiful and grand, but not so much money has been expended upon it as upon Mount Auburn.

A large portion of the people are New Englanders, and they always give life and spirit to a place.

EUROPEAN MISSIONARY SOCIETIES.

From such Reports of Protestant Societies in Europe, as are at present accessible, most of them for 1844, the amount of their annual receipts appears to be nearly two million of dollars, viz:

English Baptist Society,	$ 96,174
Church Missionary Society,	463,238
General Baptist Society,	9,213
Berlin,	11,699
Gosners,	2,601
Dresden,	4,639
Free Church of Scotland,	59,638
French Protestant Society,	16,282
German Evangelical (Basle,)	26,986
Glasgow,	11,100
Scottish,	9,487
Moravian,	63,749
Wesleyan,	480,008
Rhenish Netherlands,	14,891
Netherlands,	25,978
Glasgow, African,	6,304
London,	367,685
Lawsanne,	963
Halle,	244
Hamburgh,	2,761
Gospel Propagation,	303,940
Total ascertained,	$ 1,986,405

THE TRIALS OF MARGARET LINDSAY, by Prof. John Wilson, author of 'Lights and Shadows of Scottish Life,' &c. 1 vol 12mo: paper 37½, cloth 62½c.

Please read the following from Rev. Mr Lothrop and Rev. Mr Turnbull.

Boston, May 19, 1845.

Messrs Saxton & Kelt—Dear Sirs: I thank you for the copy of 'The Trials of Margaret Lindsay,' you were so kind to send me a few days ago. It is one of the most touching, interesting and instructive Stories I have ever read—a most beautiful and persuasive delineation of the power of Christian faith to support us under the trials and guard us amid the perils of life, admirably adapted to quicken the conscience, and to wake up all the better feelings and sympathies of our nature. I consider that you have done a public service in giving us an American edition of this Work, thereby bringing it within the reach of thousands of our citizens who would otherwise never have become acquainted with it, and who cannot read it without being made better.

Very respectfully,
Yours,
S. K. LOTHROP.

Messrs Saxton & Kelt: Accept my thanks for the copy of 'The Trials of Margaret Lindsay,' which you were kind enough to send me. I have read it with great pleasure. Like all the writings of Professor Wilson, it is characterized by great beauty and power of imagination. Besides it breathes the purest spirit of religion and virtue. While it is admirably adapted to please, it is also well fitted to inspire the noblest sentiments. It is a fiction, but a fiction true to nature and true to the bests interests of man. Were all fictitious writings of this character, we should cease to complain of them.

I am, Gentlemen,
Yours respectfully,
ROBERT TURNBULL.

Boston, May 10, 1845.

'This is a beautiful Boston edition of one of the most affecting stories in the English language. Professor Wilson is well known as the 'Kit North' of Blackwood's Magazine, whose miscellanies recently collected are quite as popular as the most sparkling articles of Macaulay. We well remember the interest with which, long years ago, we read this simple narrative of the joys and sorrows of lowly life in Scotland, and, unless we are much mistaken, it will be right joyfully welcomed by all whose taste has not been perverted by the gewgaw and glitter of modern romance. There is little matter to excite smiles, or rouse broad laughter in this volume. It is, as its title imports, a story of trials and suffering, told with a quiet earnestness that never fails in interest, and the reader will only lay down the book when he finds his eyes are dim with unexpected moisture. It is well worth the high reputation of its author.' [New Haven paper.

Published by SAXTON & KELT, 133 Washington street. je28

DR. DEWEY'S COMPLETE WORKS, in 1 v 8vo. Unitarianism Defended, by Rev James Martineau; Rev H. Giles and others, 8vo; Wilson's Concessions of Tuinitarians, 1r 8vo; Dr Carpenter's Harmony of the Gospels, 1r 8vo.

Just received by CROSBY & NICHOLS, 118 Washington street. je28

EMERSON'S ARITHMETIC, in Three Parts. Part First is a small book, designed for the use of young classes, from five to eight years of age.

Part Second contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book having been recently enlarged, is now sufficiently extensive for common schools.

Part Third, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

This System of Arithmetic has been adopted by the Boston School Board, to take the place of Colburn's First Lessons and Sequel,—by the Providence Board, to take the place of Smith's Arithmetic,—and by the Philadelphia Board to take the place of Pike's. The recommendations of the work are from gentlemen who do not lend their names to give countenance to indifferent publication. They are such as the following:

To Mr Frederick Emerson: Sir,—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far. It unites simplicity with fulness, and will thus be sure to interest the beginner, while it furnishes, at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
Late Professor of Mathematics and Natural Philosophy in Williamstown College.

To the Publishers of Emerson's Arithmetic: Gentlemen,—I have examined the Third Part of Mr Emerson's Arithmetic with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business, are its great recommendations. I hope it will soon be introduced into all our schools, and take the place of ill-digested treatises, to which our instructors have hitherto been compelled to resort.

Respectfully, BENJAMIN PIERCE,
Professor of Mathematics and Natural Philosophy, Harvard University.

[Conclusion of a Letter to the Author.] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed, I do not know any one particular in which, for the use of very young pupils, they could be improved. Yours respectfully,
JAMES DEAN,
Late Professor of Mathematics and Natural Philosophy in the University of Vermont.

[From the Masters of the Public Schools of Boston, in the department of Arithmetic.] Emerson's System of Arithmetic, [First, Second, and Third Part,] has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. Mackintosh, Jr., Hancock School.
James Robinson, Bowdoin School.
Levi Conant, Eliot School.
Aaron D. Capen, Mayhew School.
Josiah Fairbank, Adams School.
John A. Harris, Hawes School.
Reuben Swan, Jr., Wells School.
Nathan Merrill, Franklin School.
Loring Lothrop, Endicott School.
Charles Kimball, Boylston School.
Joseph Hale, Johnson School.
Samuel L. Gould, Winthrop School.

Boston, Jan. 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those schools who have faithfully learned the Second Part, which, in my opinion is an excellent work.

THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed.

LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school room.

FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

[From the Masters of the Public Schools of Providence.] Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. T. Keith, Benefit street School.
C. Farnum, Jr., Elm street School.
N. B. Nichols, Arnold street School.
J. D. Giddings, Fountain street School.
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[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

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To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

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L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

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